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# MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE





## Resolved

**Whereas** *Christ, in the Great Commission, commanded*

*"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; - - -" and*

**Whereas** *I recognize that Christ was speaking to all Christians, myself included,*

**I therefore resolve** *that in 1960 I will accept a larger responsibility in fulfilling the Great Commission by increasing my support of our American Baptist missionaries who are making disciples in many nations and teaching them to observe all that Christ commanded. I will do this by increasing my contributions to missions through my local church.*

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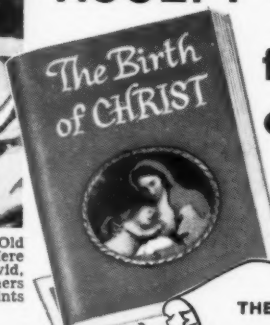


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# MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 158

January 1960

No. 1

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HERBERT GEZORK is president of Andover Newton Theological School and president of the American Baptist Convention.

C. STANFORD KELLY is an American Baptist missionary in Haiti.

EDITH V. MOUNT (Mrs. Ira C. Mount) is a member of the board of the National Council of American Baptist Women.

JON L. REGIER is executive secretary of the division of home missions, National Council of Churches of Christ in the United States of America.

OSCAR RODRIGUEZ is executive secretary of the Puerto Rico Baptist Convention.

ROBERT W. TOWNER is minister of the First Baptist Church, Madison, Wis.

## The Cover

Our cover picture is intended to suggest the enormity of the world "population explosion" which has been prominent in the news in recent weeks. If we have thought of this explosion as something that is happening only in Asia or Africa, then Jon L. Regier's article in this issue, pages 18-19, will correct that erroneous conception. The article clearly shows that the population explosion is taking place here at home, as well as overseas, and that it presents an unprecedented home-mission opportunity.

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## January Quiz

1. In an unusually moving service, (1) two; (2) six; (3) ten missionaries were commissioned in November for overseas work by the boards of the American Baptist Foreign Mission Societies. Which is correct?

2. Which council of the American Baptist Convention is ready to direct the churches' study of matters such as Christian citizenship, racial and cultural affairs, peace, alcohol, labor?

3. "American people are not only overfed, overprivileged, overentertained, but also overindulgent toward moral indifference and downright wickedness." Who said that?

4. When Peter finished his stirring sermon at Pentecost, his listeners did not say: "What then shall we discuss?" Rather, what did they say?

5. Dorothy Lincoln, R.N., was appointed to the Good Samaritan Hospital, Limbe, Haiti. True or false?

6. In the next sixteen years, we shall have an additional (1) seventy-five; (2) thirty-five; (3) fifty-five million neighbors to seek to win to Christ and his church. Which is correct?

7. Who is on the job day and night, seven days a week? And where do we need two fully trained nurses?

8. Name the architect who won the architectural award for his projected design for the Valley Forge headquarters building of the American Baptist Convention.

9. Fourteen families, in a village of Yerukula people, have been evangelized by a colporter, who traveled by bicycle, for which he had earnestly prayed. Name the colporter.

10. How much does Protestantism invest annually for each migrant?

11. The one thing that the world needs most is a religion that transforms the whole of life, all of it, with no part glossed over or left out. It needs \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

Fill in the blanks.

12. "Throughout the long steel strike there has not been a church pronouncement that has been worthy of public attention. Our very silence and confusion accuse us." In what article does this appear?

13. Of the two hundred and forty girls at the school at Nowgong, Assam, (1) 10; (2) 80; (3) 60 per cent are Christian. Which is correct?

14. Where are at least two hundred thousand people desperately hungry and undernourished?

15. Before any effective Christian witnessing can be done with university students, we must first understand the basic characteristics of this ever-enlarging sector of society. By 1970, how many university students will there be?

Answers to Quiz on page 45

January, 1960

December, 1959

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# Newsbriefs

## M. Forest Ashbrook Elected Chairman

At a recent meeting of the commission on the ministry, held in Detroit, Mich., M. Forest Ashbrook, executive director of The Ministers and Missionaries Benefit Board, was elected chairman. The vice-chairman is Paul O. Madsen, associate executive secretary of the American Baptist Home Mission Societies, and the secretary is Otto Nallinger, director of the commission and assistant director of the department of theological education. Gratitude was expressed to the retiring chairman, Wilbour E. Saunders, president of Colgate Rochester Divinity School, who had served as chairman of the commission since its founding in 1950. Milton C. Froyd, director of research at Colgate Rochester, presented a challenge to rethink the seminary curriculum so that pastors will receive more adequate training in theology, Bible, and history.

## Home Boards Conduct Business

The boards of managers of the American Baptist Home Mission Societies met in New York city, November 17-18. Items on the agenda included a report by Paul O. Madsen on a thirty-seven-day mission to Air Force bases in Europe; the presentation of Dorothy Lincoln, R.N., who is appointed to the Good Samaritan Hospital, Limbe, Haiti; the announce-

ment that the boards will meet in Mexico City in January to celebrate the ninetieth anniversary of American Baptist work in Mexico; the acceptance of an invitation to hold the January, 1961, meeting in Milwaukee, Wis.; a report that ninety persons were present on a recent Sunday at the Mount Tabor Baptist Church, Dallas, Tex., a new church-extension project; the word that capital funds campaigns for churches are booked one year in advance; the election of B. R. Iddins, pastor of the First Baptist Church, Butte, Mont., and Kathryn Willsey, national Baptist Youth Fellowship representative, to fill vacancies on the boards.

## Baptist Institute Becomes Junior College

Approval to operate as a junior college and grant the associate degree has been received by the Baptist Institute for Christian Workers, Bryn Mawr, from the Council of Education of the State of Pennsylvania. The Baptist Institute for sixty-eight years has been training young women for church-related vocations. Harold F. Stoddard, president of the school, stated that the new move will not alter the traditional three-year training program of the school. The curriculum has been broadened to include science and language courses.

## Laymen's Hour Increases Outlets

G. Keith Patterson, president of American Baptist Men, recently reported that the "Laymen's Hour," an American Baptist radio program, is now being broadcast around the world through the medium of the armed-

forces radio network. He also pointed out that eighty radio stations now broadcast this program throughout the United States. This figure is an increase of 14 per cent in the number of stations as compared to last year's figures. The "Laymen's Hour" is an official project of American Baptist Men, and its producer, Gilbert Brink, is a past national president.

## Speakers Announced For Rio Conference

Rio de Janeiro, capital of Brazil and one of the most beautiful cities in the world, will be host to the Tenth Baptist World Congress of the Baptist World Alliance, to be held June 26-July 3. The administrative committee recently announced that Baker James Cauthen, Southern Baptist foreign-mission leader, will preach the congress sermon; W. D. Jackson, a British Baptist leader, will deliver the keynote address, "Jesus Christ Is Lord"; Jitsuo Morikawa, American Baptist secretary of evangelism, will speak on evangelism and personal soul-winning; and Lam Chi Fung, president of Hong Kong Baptist College, will respond to addresses of welcome. Evangelist Billy Graham will preach at a closing evangelistic service.

## B.J.A. Holds Training Conferences

Twenty-eight area training conferences were held during the fall across the American Baptist Convention for the 1960 schools of evangelism and special evangelistic effort. The pastors and lay people who attended will train leaders in evangelism from the churches in association and cluster



Host registration committee, Rochester, N. Y., prepares for 1960 meeting of American Baptist Convention. Seated (from left): Mrs. William Robinson, Bruce M. Lambert (chairman), J. F. Odell, Garnet Wright (cochairman), Mrs. John Espy, Mrs. Frank Fischer. Standing: William F. Davison (cochairman), Douglas Borden, John Kyle. Not shown: George Earnshaw, Nellie LeVan, Burton Smith



Six members of Baptist Faculty Fellowship, organized recently, Los Angeles, Calif. From left: Keith Irwin, executive director, Faculty Christian Fellowship; Clyde Mitchell, El Camino College; Alexander Miller, Stanford University; Wayne Young, Long Beach State Col.; Warren Mild, American Baptist Convention; G. H. Armacost, University of Redlands. Sponsor: Baptist Jubilee Advance



training conferences. Concern for the strengthening of the evangelistic effort of American Baptists was evident in the personal sacrifices made by many of the people who attended the training conferences. Some traveled at their own expense. Others came, even though it meant the loss of a day's wages. They showed keen interest in the study book, *Members One of Another*, by Robert T. Handy. The book is now available in Baptist book stores.

### **Baptist Building Wins Architectural Award**

An architectural award was won by Vincent G. Kling for his projected design for the Valley Forge headquarters building of the American Baptist Convention. The honor was awarded at the annual architectural exhibition of the Philadelphia Chapter of the American Institute of Architects. The circular office building, with open courtyard and chapel at its center, received the chapter award for a proposed building. The award was made following review of some 180 picture panels by a jury of nationally known professionals: architects Peter Blake, New York; John Johansen, New Canaan, Conn.; Hugh Stubbins, Cambridge, Mass.; and Philadelphia artist Hugh Wiley. This added distinction brings to fifty-seven the number of national and local awards and honors conferred on Kling buildings to date.

### **Foreign Boards Elect New Member**

Mrs. Kenneth S. Dannenhauer, of Princeton, N.J., has been named to the boards of managers of the American Baptist Foreign Mission Societies. She will serve until 1960, to fill the

unexpired term of Mrs. E. E. Gates, Jr. Mrs. Gates resigned to accompany her husband to Hong Kong, where he will head Church World Service. Like Mrs. Gates, whom she replaces, Mrs. Dannenhauer is a minister's wife. Her husband is pastor of the Calvary Baptist Church, Princeton. Dr. Gates was pastor of the First Baptist Church, Westfield, N.J. Mrs. Dannenhauer will be eligible for reappointment to the boards at the societies' annual meeting in Rochester, N.Y., in June, 1960. Members of the boards may serve up to three terms of three years each.

### **Edwin T. Dahlberg Tours Pacific**

Edwin T. Dahlberg, president of the National Council of Churches, spent Christmas with U. S. soldiers, sailors, and airmen in the Far Pacific as the spiritual emissary of the thirty-three Protestant and Orthodox denominations in the National Council. Dr. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., is making a post-Christmas visit to refugee centers in Asia and the Middle East in a month-long journey by air that will take him around the world. In his visit to U. S. defense bases in the Pacific, he conducted Christmas-season preaching missions in Guam, Okinawa, Taiwan, and the Philippines. He spent Christmas Day in Okinawa, where he preached at special services in the Kadena Chapel. The service was broadcast throughout the Far Pacific over the armed-forces network. As part of his continuing global mission, Dr. Dahlberg is visiting church-supported refugee centers in Hong Kong, India, Pakistan,



**Russell E. Brown and Hazel F. Shank, administrative secretary for Burma and Thailand, of the Foreign Societies**

Lebanon, and Jordan. He expects to visit Burma, where his son, Keith R. Dahlberg, is on the medical staff of the Louise Hastings Memorial Hospital, Kengtung.

### **Burma Missionary Accepts New Post**

Russell E. Brown has been named administrative secretary for Japan, the Philippines, and Hong Kong of the American Baptist Foreign Mission Societies. A missionary to Burma since 1950, he will return to America with his family early this year to begin his duties. He succeeds Mrs. Charles H. Sears, who retired last June after forty years of mission service. In Burma, his service has been at Immanuel Baptist Church, Rangoon, a unique downtown city church with five congregations: English, Chinese, Burmese, Karen, and Indian. Finding the church building to have been bombed during the Second World War, Mr. Brown reorganized the work and gave impetus to a movement to rebuild. A pastor, scholar, and administrator, he has brought to his mission service ex-



**W. Alfred Diman (right), executive secretary of the Chicago Baptist Association, hands charter for a new American Baptist Church, Clarendon Hills, Ill., to Richard Eshbaugh, moderator. N. M. Green, Jr., is the pastor. New church was sponsored by the First, La Grange, Earven A. Andersen, pastor. On Chapter Day, church announced purchase of building site. Offering of \$1,300 received**



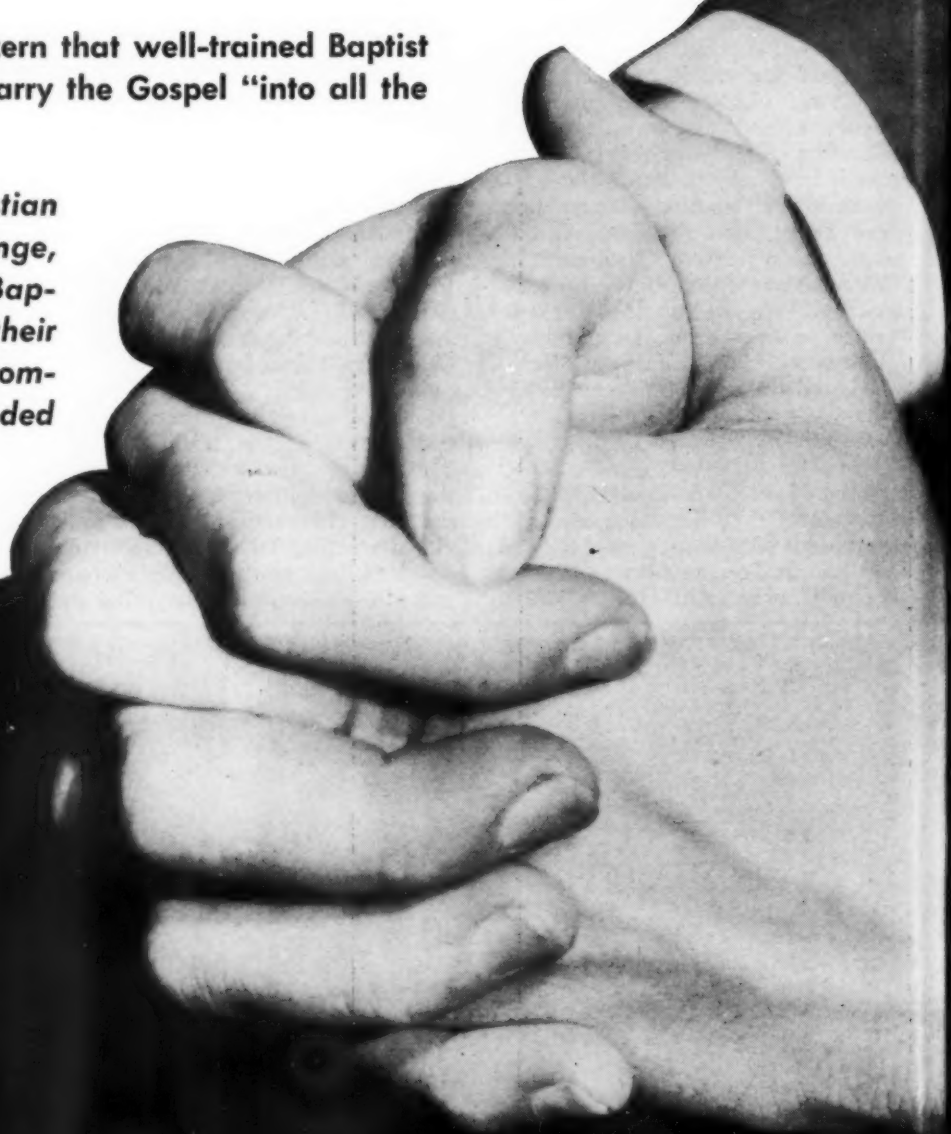
**Carl H. Brown, pastor, looks on as workman puts in place cornerstone of a new American Baptist church, Wheaton, Ill. Building being erected through church-extension department of Chicago Baptist Association. Edward Catlos, of the American Baptist Home Mission Societies, was speaker at cornerstone ceremony. Church (Geneva Road) meeting in elementary-school building near Bloomingdale**

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perience that was broad and distinctively American Baptist. His work has included service with the American Baptist Home Mission Societies in Wyoming, interim preaching, and a term as a discipleship interne of the Baptist Youth Fellowship. He also served as assistant minister of the First Baptist Church, St. Paul, Minn., where the Browns are now members.

#### B.W.A. Recommends Year of Evangelism

A worldwide emphasis on evangelism in 1964 has been recommended by the commission on evangelism of the Baptist World Alliance. J. D. Grey, of New Orleans, La., commission chairman, reported that the commission would urge "all constituent Baptist unions and conventions to arrange special programs to carry out

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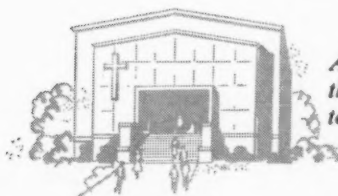
DOUGLAS G. EADIE, B.D. '41, is professor of religion at the University of Redlands where he has taught since 1947. In 1958-59 Dr. Eadie was president of the Pacific Coast Section of the National Association of Biblical Instructors and is currently a member of the Theological Study Commission of the American Baptist Convention.

A pastor in the Chicago area for five years, he also served as Director of Christian Education for the Chicago Baptist Association from 1944-47. In 1955-56, under the auspices of the A.B.F.M.S., he was visiting professor at the Baptist Divinity School, Insein, Burma.

THORWALD W. BENDER, B.D. '35 and Th.D. '45, is professor of philosophy of religion and theology at Eastern Baptist Theological Seminary. He has taught at Sioux Falls College, North American Baptist Seminary and for nine years was professor of theology at Northern.



The son of German Baptist missionaries to Africa, Dr. Bender has written extensively for *Foundations*, *Baptist Leader* and other periodicals. He is a member of the Theological Study Commission of the American Baptist Convention, the Peace Commission of the Baptist World Alliance and spent several years in the pastorate in the Middle West.



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this evangelistic emphasis." The date coincides with the evangelistic emphasis being given by North American Baptists in their current Baptist Jubilee Advance, and would serve also as preparation for celebration of the sixtieth anniversary of the Baptist World Alliance in 1965. The commission on Bible study and membership training, headed by Benjamin P. Browne and Gaines S. Dobbins, recommended that the following year, 1965, be devoted to worldwide emphasis on Bible study, Bible teaching, and membership training.

### **Advance Enters Second Year**

The Baptist Jubilee Advance moved briskly into its second year on New Year's Eve. "Bible Teaching and Training" is the theme for the second-year emphasis. A committee headed by Kenneth L. Cober, of Philadelphia, Pa., has planned the year of special emphasis on Christian teaching. In addition to Dr. Cober, an American Baptist, the committee includes Kenneth Gillespie, Baptist Federation of Canada, Toronto, Canada; G. K. Zimmerman, North American Baptist General Conference, Forest Park, Ill.; Charles L. Dinkens, National Baptist Convention, Inc., Nashville, Tenn.; Rex E. Zweibel, Seventh Day Baptist Conference, Alfred Station, N.Y.; and Howard B. Foshee, Southern Baptist Convention, Nashville, Tenn.

### **Earle V. Pierce Dies at Ninety**

Earle V. Pierce, ninety, president of the American Baptist Convention in 1938-1939, died at Mounds-Midway Hospital, St. Paul, Minn., Tuesday, November 10. He is survived by his wife, the former Eleanore Mates, who lives at 10 Red Cedar Lane, Minneapolis, Minn., and his sister Electra. A preacher, lecturer, and writer, Dr. Pierce was pastor of the Lake Harriet Baptist Church, Minneapolis, for many years. Prior to that he was pastor of churches in Ironton, Ohio; Ipswich, S.Dak., Minneapolis, Minn.; and Brookings, S.Dak. He was a generous friend of various Baptist mission causes.

### **Radio-TV Nominations Requested**

The radio-TV department of the American Baptist Convention requests nominations for the 1960 radio-TV awards to be made at the convention sessions at Rochester, N.Y., June 3. For further information, write to Awards Committee, Radio-TV Department, American Baptist Convention, 152 Madison Avenue, New York 16, N.Y.



## In a Word Or Two

■ For the quickest service from the lending libraries at Green Lake, Wis., use the following addresses: Town and Country Church Library, Green Lake, Wis., or Urban Church Lending Library, Green Lake, Wis.

■ Miss Dorothy Bandemer, First Baptist Church, Brockport, N.Y., won the annual Woman's Day promotional poster contest sponsored by the National Council of American Baptist Women.

■ Earl J. Hoagberg, pastor of the First Baptist Church, Grand Island, Nebr., has been appointed chaplain of Mounds Park and Midway Hospitals and the Mounds-Midway School of Nursing, St. Paul, Minn.

■ A service of installation for John Saunders Bone as pastor of the Madison Avenue Baptist Church was held on Sunday, December 6.

■ There were seventy-one decisions as a result of an eight-day witnessing mission conducted by Bruce E. Mills, editor of *The Secret Place*, at Brookhaven Baptist Church, Chester, Pa. The pastor, August F. Ballbach, Jr., reports that there are seventy persons in two membership classes and that the church has oversubscribed the suggested CHEC quota.

■ Fred E. Blue, formerly associate minister of the Fairview Baptist Church, Cleveland, Ohio, became pastor of the Ardmore Baptist Church, Ardmore, Pa., on December 1. While in Cleveland he conducted a radio program "Religion Views the News."

## Anniversary Celebrations

■ North Baptist Church, Port Chester, N.Y., its 100th, Paul H. Conrad, pastor.

■ Mrs. Randolph Jones is completing her 57th year as clerk and benevolence treasurer of the Baptist Church, Shelburne Falls, Mass. She also served for 24 years as secretary of the missionary society and is now serving her 26th year as treasurer. Louis F. Kirlin is minister of the church.

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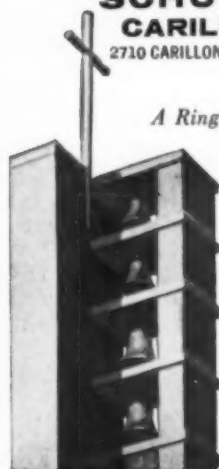
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## World Christianity

By ANNA CANADA SWAIN

### World Presbyterians Make History

For the first time in the history of the World Presbyterian Alliance, a woman was elected a vice-president. She is Lady MacDermott, of Belfast, Ireland, wife of the Lord Chief Justice of Northern Ireland, and the first head of the women's work department of the alliance. The new president of the alliance is Ralph W. Lloyd, of Maryville College, Maryville, Tenn., an active participant in the work of the World Council of Churches. The alliance reiterated its statement of 1954, that Presbyterians would continue to develop their program and give their witness within the framework of the ecumenical movement, "being ever willing to subordinate their own interests." In addition, the alliance also called for a "modern expression of the Reformed and Presbyterian faith."

### New Zealand And Racial Discrimination

The churches of New Zealand have protested vigorously Coventry's Rugby Union Council for barring the use of Maoris when the team plays in South Africa in 1960. One newspaper estimates that 70 per cent of the New Zealand population oppose sending a team to South Africa if it is segregated.

### South African Government Challenged

In a four-hour multiracial meeting convened by Joost de Blank, Anglican archbishop of Cape, the Nationalist Party, now in power, has "failed to achieve social justice" and has "destroyed civil liberty." Dr. de Blank, a native of Holland and a leading opponent of the Government's policy of *apartheid*, has promised the head of the Government, Dr. Verwoerds, that if he, also a native of Holland, will leave South Africa, he himself will leave the country, thus perhaps giving an opportunity for some new and creative thinking on this very emotional subject. As yet, Dr. Verwoerds, former secretary of native affairs, has shown no intention of accepting the challenge.

### Niemoller Biography On the Press

One of the very vocal members of the German churches for many years has been Martin Niemoller. In the First World War, he was a

mander in German U-boat warfare. In the Second World War, he was one of those who opposed Hitler and spent several years in prison camp. Since the war he has been active in trying to find a way in which East and West may coexist. The author of this first biography of Pastor Niemoller is Dietmar Schmidt. An English edition is on the press, and Doubleday will soon bring out an American edition.

### Unity for Lutherans Going Forward

Pastors and parishes of the American Lutheran Church have voted by a margin of nearly thirty to one in favor of merging with the Evangelical Lutheran Church and the United Evangelical Lutheran Church. The vote is the last constitutional requirement for effecting the merger. In April, 1960, the new church, which will be called the American Lutheran Church, will be constituted, with a membership of 2,200,000.

### Anglican Bishop Against Women Priests

According to the former bishop of London, J. W. C. Wand, "men are men and women are women" and, therefore, women should be kept out of the Anglican priesthood. Those who want women priests, the bishop said, are "a small handful of women, with perhaps a tiny backing of men." Such a move on the part of Anglicans would, according to Dr. Wand, bring about an "emotional reaction which the clergy would find completely alien to the spirit of their work in divine service."

### Death and Destruction Hits Japan

In one of the worst disasters to hit Japan since 1927, more than four thousand people have died and a million and a quarter are homeless. As in all cases of sudden disaster, Church World Service has moved to cable money and to collect warm clothing through the churches. They are asked to send their contributions promptly to the nearest warehouse.

### Philippine Federation Erecting Headquarters

The Philippine Federation of Christian Churches has launched a drive to raise \$35,000 toward a new headquarters building in Quezon City. Mission boards in America have already contributed almost \$50,000 toward the project. The American churches participating are the Methodist Church, the United Presbyterian Church, the American Baptist Convention, the Evangelical United Brethren, and the United Church of Christ in the U.S.A.

MISSIONS



## Letters to the Editor

SIR: Please don't send me any more *Missions* magazines unless you have them arrive earlier in the week. The last issue arrived on a very busy day yesterday, and it was so interesting I sat down and read it clear through—to the neglect of important work. I have never read such an interesting paper as that—the November issue.

JAMES W. BROWN

Mulino, Oreg.

SIR: Your courageous editorials relevant to our nation and its physical security reveal not only a firm conviction, but the evidence that you have analyzed what for me is a controversial question and come up with a practical and penetrating solution to the problem. We greatly admire your fortitude and commend you for sticking to your convictions. Is it not an indictment of American Baptists that someone has not raised his voice in affirmation of your stand?

AUGUST F. BALLBACH, JR.

Chester, Pa.

SIR: I write in appreciation of your editorial on page 15 of the November issue. Will there be reprints of this available, and, if so, when and for what charge? I feel that this should be available for discussion groups, even beyond those who receive the magazine in our membership, where we are using the Every Family Subscription Plan.

I want to express gratitude for the greater percentage of reports of events on the fields in recent issues. While organizational matters, honorary dinners, and the mechanics of promotion have a valid place, the average person wants basically to see beyond the administrative framework to that for which the administrative exists—actual contacts with people with needs, whether in Africa, Asia, or the U.S.A.

PAUL J. REEDER

Havre, Mont.

SIR: The editorial in November *Missions*, "Roman Church Speaks for Itself," prompts the following comments.

I would not quarrel with the suggestion that Roman Catholic "ecclesiastical authoritarianism" is something for an American Baptist or any other American to be on his guard against in our political, economic, and social life. But no good purpose is served by representing that danger, if such it is, as something more than it is. Specifically, it is *not true* that "when the pope speaks on any subject, no matter how controversial, it is no longer open for discussion." It is only when the pope speaks *ex cathedra* that his pronouncement is then beyond discussion for the Roman Catholic. To disagree with the pope on other matters, including a host of political, social, and economic problems, may be "rash," or "offensive to piety," or "contrary to common opinion," but decidedly not "beyond discussion."

But aside from this, since the editorial raises the question of Roman Catholic faith and practice, it would be helpful, along with the citation of official Roman Catholic church documents, to consider what has been the practice in office of the rather large number of American Senators, state governors, men in public office of all kinds. It is not at all clear to me that American government has been sabotaged through them by Roman Catholic

ecclesiastical authoritarianism. Would a Roman Catholic President be less loyal to the American Constitution than, say, a Roman Catholic Senator?

Finally, your whole warning in the editorial seems to be undercut by your flat statement at the beginning regarding the Roman Catholic: "... do not be misled into thinking that his beliefs and practices are the official beliefs and practices of his church." If it is really true that the individual Roman Catholic's belief and practice are not those of his church, why all the fuss?

BRUCE T. DAHLBERG

Northampton, Mass.

[MR. DAHLBERG: You are right in saying that only when the pope speaks *ex cathedra* are his pronouncements beyond

discussion. If, however, you will reread the paragraph you have challenged, you will find that it deals with papal encyclicals. If these are not *ex cathedra* pronouncements, then what are they?—EDITOR.]

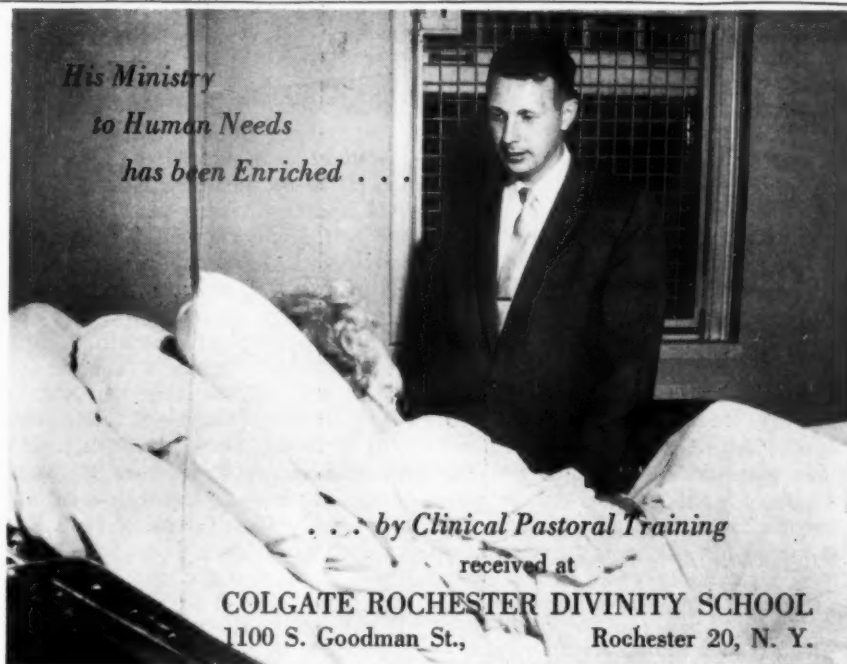
SIR: Please allow me to express our heartfelt gratitude for the support you have given the United Nations Children's Fund.

The space you have so generously devoted to UNICEF will ultimately result in a better understanding of this organization's work among the public at large and consequently in a sizable increase in the milk, medicine, and services provided for more than fifty-five million children and mothers in 106 countries this year.

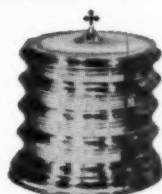
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**THE AMERICAN BAPTIST PUBLICATION SOCIETY**  
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## As I see it

By WILLIAM B. LIPPARD

SOME FINE DAY in this new year 1960, a well-dressed stranger will knock at your door. By federal law you will be compelled to admit him into your home. He will show you credentials as a census taker. Uncle Sam in 1960 is taking his customary ten-year census of the American people. Under severe penalty for refusal, you will be required to answer all questions, including several new questions never before asked.

One question that was originally proposed has been dropped (*Missions*, January, 1958, page 12). It would have required you to state your religious affiliation. Certainly no American should ever be ashamed to confess his religious faith, but not under government compulsion! So, because of many protests that religion is not the concern of government, that the question violated the principle of the separation of church and state, and that a compulsory reply was a denial of religious freedom, the census bureau wisely omitted that question.

However, a new question has been added which is ominous in its implications. This is the question: *Does your house have a basement or cellar that could be used as a bomb shelter?* Here is something terrifying in characterizing the insecurity of our age and in intimating the grim possibility before us of atomic annihilation.

I cannot help wondering whether both question and answer, indeed millions of answers, are really futile. For if a nuclear war is allowed to come, there would be no survivors needing the shelter of your cellar. Anybody who escaped the destructive blasts of the bombs would quickly succumb to the radioactive fallout from the skies that would penetrate every cellar and kill every living thing—man, woman, child, animal, plant. It is a dreadful commentary on our twentieth-century civilization that after nineteen hundred years of Christianity our Government needs to know how many bomb shelters are available across the land.

What is indefinitely worse, we have lost our moral sense in thus viewing statistically with superb equanimity the prospect of mass annihilation.

With Russia and the United States able to inflict intolerable and incalculable losses upon each other, neither side would win a war which left such wirespread, prolonged, and irreparable destruction. Then why bother to inquire about bomb shelters?

Some months ago, George E. Sokolsky, in his syndicated column, gave a vivid and frightening picture of what war with Russia would mean. He described it in geological terms—no territorial integrity, no neutrality, a war of two giant glaciers pushing each other, as in pregeologic times, until all that remains will be a horrible geological terminal moraine, the infinite rubble of our civilization. The trouble with that picture is that you and I would never know whether it was accurate. With the intercontinental missiles now at the disposal of both Russia and the United States, the bombs would take care of the cities. The radioactive fallout would take care of the suburbs and the country districts. No survivors would view whatever rubble was left.

Today we spend fabulous billions of dollars to explore outer space, to make trips to the moon, eventually to Mars, Venus, and other planets. Nobody has yet explained what benefit will accrue to our grandchildren from such expenditures. Although the space distances to be covered are vast and immense, they are much less than the distances to be covered in the long journey to achieve friendship between the people of Russia and ourselves. *Here is where we should be spending our billions of dollars!* Without that friendship—planned for, projected, paid for, realized here and now—whether your cellar and mine are convertible into bomb shelters and whether millions of Russian cellars are likewise convertible, is supremely inconsequential.

As I see it, that new question in the 1960 census might just as well have been omitted.

The Southern Baptist Convention recently joined the growing list of organizations that maintain permanent observers at the United Nations.

Whatever may be said about some

aspects of Southern Baptist activities and policies, and I have done my share in discussing them, there can be no denying that they are a smart people, intelligent and astute, thoroughly committed to certain principles, maintaining a closeness comparable only to that in Roman Catholicism. Their astuteness and their intelligence were superbly proved in the appointment of Brooke Hays as the first Southern Baptist Convention observer at the United Nations.

As former convention president, former Congressman from Arkansas, federal director of the powerful Tennessee Valley Authority (popularly known as T.V.A.), Mr. Hays comes to this new relationship with magnificent experience and prestige. This will immensely enhance his service to the United Nations in making known the convictions of Southern Baptists about the issues and tensions of our times, and to Southern Baptists in interpreting the aims, policies, and achievements of the United Nations.

Mr. Hays has taken his appointment seriously. He has had conferences with Secretary Dag Hammarskjöld, with members of the United States Mission, and with Mrs. George B. Martin, the charming and efficient observer at the United Nations for the American Baptist Convention. She has ably served us in that capacity for the past ten years. Mr. Hays plans to spend several days each month on this assignment.

Is it too much to hope that this new development among Southern Baptists in thus widening their international contacts and relationships, may be a harbinger eventually of similar contacts with the World Council of Churches? In its ecclesiastical relationships the World Council is comparable to the United Nations in the realm of international relationships.

Twenty years ago the Southern Baptist Convention, for the first time in its history, sent delegates to two interdenominational conferences: the World Conference on Church and State at Oxford, and the World Conference on Faith and Order at Edinburgh. I was there, and I saw the magnificent contribution which the late President John R. Sampey, of the Southern Baptist Theological Seminary, made at both conferences.

Membership in the World Council of Churches may not yet be in sight for Southern Baptists, although many forward-looking, keenly interested younger ministers wish that it might come to pass. Southern Baptists could at least appoint an observer to the World Council of Churches and thus establish a contact that would be of immense mutual benefit.



# Editorials

## MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

January, 1960

AT THE THRESHOLD of a new year, one may be expected to close his eyes to the year that soon will be history, throw caution to the winds, and talk or write in glowing terms about the fresh opportunities that lie before us. In view of recent events, however, it is perhaps the better part of wisdom to ask what material difference a shiny new calendar is likely to make. What a mess we made of the year 1959! It was the year we stopped talking about juvenile delinquency and started talking about juvenile crime. Marred by a lynching in Mississippi, the year was marred even worse by the failure of law-enforcement officials there to do anything about it. Then, there were the riggings of television quiz shows and the amazing number of people who rushed to the defense of a university professor who had lapsed into falsehood. And in New York city came the revelation that, through the manipulation of scales and labels in butcher shops and meat markets, hundreds of thousands of housewives had been cheated out of hard-earned money. These are only a few of the reasons why glowing terms about 1960 do not come easily. So, with an assist by the editor, Oliver Goldsmith is writing our New Year's editorial this year. You will find it on page 15.

### 'A Sad Day For the Nation'

ON THE DOMESTIC FRONT, the year 1959 witnessed a long and costly steel strike, and there are fears that it may be resumed at the end of the eighty-day cooling-off period under the provisions of the Taft-Hartley law. When all efforts to settle the strike by collective bargaining had broken down, President Eisenhower said: "America's hopes for a voluntary, responsible settlement have not been fulfilled. It is a sad day for the nation." That day, October 19, was a sad day, indeed. And now, have we learned anything about labor-management relations that we did not know before, or were not willing to admit? We venture two suggestions. First, up to now collective bargaining has been concerned primarily with two major interests: labor and management. But now, unless the millions of American people who may be classified roughly as consumers, or the general public, are asleep at the switch, it is high time for a third concern to enter the picture—the public itself. After all, it is these people who pay the bills when labor-management negotiations or strikes push prices higher and higher. Second, up to now we have taken for granted that the right to strike is the last word in labor-management disputes. But now, is it not time to start thinking about something better than a strike? Why not settle in the courts labor-man-

agement disputes that cannot be settled at the conference table? If existing courts are too overworked for these additional duties, then regional or national courts or both could be set up for this express purpose. And the extra expense would be but a small part of the billions of dollars that now go down the drain in long and costly strikes. Do these suggestions make sense? If not, why not?

### Talks at the Summit: Our Hope for Peace

ON THE INTERNATIONAL FRONT, there are rays of hope for better things as we enter a new year. Continued cultural exchange between the United States and the Soviet Union, the possibility of a plan by which we and the Soviets may explore space together, the visit of Premier Khrushchev to the United States, the proposed visit of President Eisenhower to the Soviet Union, the diplomatic mission of President Eisenhower around the world as these lines go to press—all these are rays of hope in an otherwise dark and foreboding sky at year's end. They are rays of hope in that they point the way to a summit meeting of the great powers. And that meeting, if and when it comes, appears to be our one remaining hope for peace in our time. Meanwhile, it behooves all of us to do some straight, realistic thinking about the issues that confront us. Let us as a nation unequivocally reaffirm our willingness to disarm. We have said so before, many times, long before Khrushchev's speech at the United Nations, but let us say it again and again. But let us say also that the crux of the disarmament problem is a workable system of inspection and controls, and that this system must come before, not after, disarmament. Mere paper agreements are not enough. They might lead to war, rather than prevent it. So, our principal concern must be to keep the peace, by making war as impossible as it now is unthinkable. If at the summit we can make that point clear, and make it stick, then perhaps we shall have peace—not only for our time, but also for all time to come.

### Albert Schweitzer: Aged Eighty-five

JANUARY 14 will be the eighty-fifth birthday of Albert Schweitzer, missionary doctor to French Equatorial Africa for nearly a half-century. What has this world-famous man to say to us? What does religion mean to him? Writes George Seaver, in his *Albert Schweitzer: The Man and His Mind*: "What he asks from religion is . . . a faith contemporaneous with existence, im-

mediate, universal, absolute, authoritative because true, not true because authoritative, valid for each moment, independent of the past, a faith which is rooted in the spirit's vital and conscious experience of its Source." Beginning at that point, religion becomes practical, vital, workable. It steps down from its ivory tower and lives among men. So it is that Seaver can write this further word about Schweitzer: "To succour mankind, to bring the light of the knowledge of the glory of God to those who sit in darkness and the shadow of death, and to guide their feet into the way of peace,—that is his vocation." And should not just that be the vocation of every missionary, of every minister, of every Sunday-school teacher, and indeed of every Christian? Surely, the one thing that the world needs most is a religion that transforms the whole of life, all of it, with no part glossed over or left out. It needs a vital, life-centered, life-giving Christianity.

### ***Forced Realism In Neutralist India***

**R**ED CHINA'S repeated violations of India's northern border have at last forced upon Prime Minister Jawaharlal Nehru and upon the Indian nation a hard and painful decision. Though he has done everything possible to avoid war, and may be depended upon to continue doing so, nevertheless Nehru told his parliament recently: "If war is thrust upon us, we shall fight with all our strength. There are some things no nation can tolerate—any attack on its honor, on the integrity of its territory." This could well be the last stand of Nehru's neutralist policy. Circumstances now may force a definite alignment with the West. Nehru has voiced what he must have realized all along, but for reasons

known best to himself had refrained from saying previously—that sooner or later India would have to face up to the Communist threat. He knows now that communism breeds and grows on aggression, and that trying to appease it will end only in failure. He has seen the handwriting on the wall in Tibet, and now the aggressor is beating down his own northern defenses. To sit still, to do nothing, to rest on false hopes, Nehru now knows, is to invite disaster. And now, if his words mean what they say, he does not propose either to give in or to give up. If war is thrust upon his country, he says, it will strike back with all its strength. This, we repeat, was a hard and painful decision for Nehru to make. It was hard for India to make. But other nations have had to make it, and still others will have to make it in the days to come. Hungary, Poland, Czechoslovakia, East Germany, Yugoslavia, Tibet, Laos, and other countries already have faced, or are now facing, the issue. And India is now facing it. What country will be next? Will it be France, or England, or the United States, or all three at the same time? Surely, these are days that try men's souls. Despite the apparent thawing of the cold war, in so far as the Soviet Union and the United States are concerned, international communism continues as a deadly foe of all that we are and hope to be. Communist China is in the conflict with a vengeance, and no one can foretell the outcome. Let us hope that what we call the free world will see the danger in time, that it will be ready to meet it, and that it may stand united in the preservation of world order and the establishment of a just and lasting peace. That kind of peace is the peace that President Eisenhower talked about in his recent world trip—"peace with friendship and justice." Without these two vital elements—friendship and justice—there can be no peace, now or in the future.

### **REORGANIZATION: POLICY AND WORK**

**B**EFORE the Rochester meeting of the American Baptist Convention, the General Council will consider proposals for reorganization presented last year at Des Moines. As it studies these proposals and formulates its recommendations to be presented at Rochester, the council will do well to give careful consideration to what undoubtedly is the heart of reorganization—the composition and structure of the council itself. In the interest of denominational unity and of efficiency in carrying out our world mission, it is imperative that a vital union of policy and work shall be firmly established. The General Council is, and should continue to be, the policy-making body of the American Baptist Convention. But intelligent policy-making can be done only in the light of all available and relevant facts. So it is that policy, especially in its formative stages, should be closely related to work. That is to say, national, state, and city executives who implement policy, who are responsible for carrying it out, who do the work on the field, should be an integral part of the planning process, so that they not only will know what the policy is, but, presumably, will be committed to it. Rather than merely being told what to do by a group of men and women who are unrelated to their work,

these people who do the work should be in on the ground floor of all plans and projections. So, in addition to the voting members of the General Council, who are elected by the convention, there should be an adequate number of associate, nonvoting members—representatives of the national boards and societies, the state conventions and city societies, the finance committee, and possibly other groups and agencies. The size of the total membership is not the principal consideration. The principal consideration is the urgency of a vital co-operative relationship between policy and work. Just as, as Lincoln said, a man's legs should be long enough to reach the ground, so the reorganized General Council should be large enough to do effective work. If fifty is a sufficient number, then let there be fifty members. If seventy-five or a hundred or more could do the work better, then let the membership be seventy-five or a hundred or more. We have important work to do and we need all the unity, all the co-operative effort, all the commitment to our total task, that we can muster. Let us, therefore, so reorganize the General Council as to achieve that objective at Rochester. If we want denominational unity, then this is one way to get it.



### 3 Strangled In Queens

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**GETS**

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The jewelry theft reported by Mrs. B. Green, wife of who heads a 1300 Broadway was a 617 mound

**BIG SWEEP!**

**1 1/4**

**4**

**City Corruption**

One more case of considerable corruption within a city department was the last thing the Wagner administration needed or wanted. But

### Hit 20-Yr. Peak For 12 Months In Gambler Killing

**Young Band of Gang**

**Robb Widow**

**7 Perish in Blaze; Mothers at Tavern**

OTTUMWA, Iowa, Oct. 30 (UPI)—Seven child ranging in age from 1 to 6 perished today when

### Blackmail Seen Soaring

**Blackmail**

**Assault Cop Arrested**

**Pupil, 14, Attacks Her**

**Wife of Executive Is Stabbed in Park**

**Ring Czar Faces Jail**

**Cracking Down**

**TV Commerce**

**Landlord Is Given A Year In Gaol**

### Video Rigging

**N.B.C. Policing Unit Uncovered**

**Kickbacks on Show, Kintner**

**24 Men Arrested on Charge of Attempt to Interfere With Judge-Bag Action**

**Government Actions Awaited on Rugged TV Commercials**

**Advertising: Government Actions Awaited on Rugged TV Commercials**

**Imported Cars Bring New Boom**

**Replacement Parts Makers Find a Growing Market Among Dealers Here**

### Stock Exchange

**Markets Officially Ousted by Mayor**

**inflation took this half!**

### Business Index Continues Rise

**ROGERS ASSAILS MISSISSIPPI ROLE IN LYNCHING CASE**

**Says Grand Jury Heard No F.B.I. Witness—Hints New Legislative Proposals**

**By ANTHONY LEWIS**

**Wheat Surplus Is Big Headache**

**Some Drafted to Reins**

**OF MARKET NOTED**

**Landlord Is Given A Year In Gaol**

**Overcharged in West End**

**Are 'Riot'—Joke on Harlem Slum Groves**

*Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay;*

OLIVER GOLDSMITH  
*The Deserted Village*



## Ideas That Have Gripped Me

Number Seventeen in a Series

By ROGER L. FREDRIKSON

ON LIFE'S SPIRITUAL PILGRIMAGE, we may have the confidence that God waits for us at every turn of the road to make his presence known. He is always trying to speak to us.

He speaks to us in those deep, basic convictions that lay hold on us and become a part of our lives. Many of us are profoundly grateful for Christian parents, for godly Sunday-school teachers, for our churches, and for pastors who shared with us in their best moments the compassion and truth of Christ. Through the gift of such influences we were given our most durable and fundamental ideas and convictions. We learned of the incredible grace of God and came to walk with Christ in life's deepest companionship.

But beyond these foundations there have come other certainties that have guided and formed our lives. In the tug and pull of gnawing doubts, searching questions, and baffling experiences there has come the sense of God's presence and the answers to life's dilemmas.

I recall the time of my deepest questioning in seminary days. There came the awful wonder if this gospel we share was after all really true. Among the many questions asked in seminary was the one concerning the reliability of the witnesses. How can one trust those who claim to be eyewitnesses of the events recorded in the Scriptures? Did anything happen "back there" that really matters for our salvation?

Then, riding home on the bus one evening, I began reading *History and the Gospel*, by C. H. Dodd. I could not lay the book down until I had devoured it. Professor Dodd faces the issues of criticism, including skepticism about the events of the gospel, but affirms that the good news of salvation has its roots in history. The evidence is overwhelmingly in favor of trusting the witness of the New Testament writers.

This may seem prosaic to some, but I hurried back to look at the New Testament with a new understanding. God has done something in our world in a certain time and place. He has acted to save us through Jesus of Nazareth within human events. The gospel has saving relevance. Later, I read T. R. Glover's simple classic *The Jesus of History*, which underscored in a different way the same great theme: These things have happened—"of that we are witnesses."

It seems to me in a day of extreme demythologizing and of agnosticism about history, when we are saying that it makes no difference what happened back there, simply believe, or let us not trouble with the Jesus of history but only cast ourselves on the Christ of faith, we need to affirm the integrity of the first witnesses. We can trust their word.

Later, another insight came to me which was a turning point in my life and thought. Beyond all our attempts to define and formulate our faith is the reality of a living encounter with the Living God. This has been stated with power in such books as Emil Brunner's *Divine-Human Encounter*, Martin Buber's *I-Thou*, and H. H. Farmer's *Servants of the Word*.

But for many of us our faith is like a lifeless corpse. We analyze it and dissect it, but still it does not live! The Bible is shot through with the experiences of people who met God at a burning bush, or at a potter's wheel, or in the long wrestling of the night. Men had their faith kindled into a living flame when they encountered the resurrected Christ behind closed doors, on a dusty road, or at the seashore. It is still the same today. Samuel Rutherford cried out in prison, "This morning Jesus Christ came into my cell, and every stone glistened like a ruby."

There is a depth experience of faith which grows out of a personal meeting with Jesus Christ and results in our obedient surrender to his presence. The church needs to recover this experience if it is to make any decisive impact on modern culture.

Then there has come in the day-to-day work of pastoral shepherding the conviction that we must recover the meaning of the person in church life. We have been so concerned with programs and our own schemes that often we have manipulated people.

The Christian view is that persons should be loved, not for what we can get out of them, but because they are persons. In a Christian church the lonely, the guilty, the troubled, and the brokenhearted are seen with the eyes of Christ, knowing what they can become. This concern will take us to the frontiers of society, as it took Christ to the great frontier of the cross. This thought has laid hold on me with increasing conviction.

Finally, I have been gripped by the power of the Christian community. I have caught occasional glimpses of the glory of this reality in small Bible-study and prayer groups, in evangelistic house parties, participating in men's breakfasts, in the witnessing of eager lay people, and in the congregational acts of corporate worship, particularly in the ordinances of communion and baptism. Men and women are truly members of one another where the congregation is formed by response to the call of God. They share one another's joys and sorrows, have all things in common, and Christ lives in their midst. Wherever our fragmented, broken world, struggling to find some semblance of community, sees this reality, it cries out once again, "Behold how they love one another!"



# A Threefold Look for the New Year

*Including a Call to Action*

By HERBERT GEZORK



WHEN I was many years younger than I am now, I used to do a good deal of mountain climbing, mostly in the Austrian and Italian Alps. And I did what about every mountain climber instinctively does. From time to time during the ascent, as I reached a plateau or a sheltered ledge, I stopped and looked in three directions: backward over the way I had come; forward to see what lay ahead; and upward toward the sky, to appraise the weather. And then on again . . .

As we are passing from the Old Year into the New, we might well find this is an appropriate time for all of us to take such a threefold look, both individually and collectively. As we look backward, perhaps the dominant emotion of our own hearts is one of deep gratitude. There is so much for which we have reason to be grateful: the peace, however precarious, that has been preserved; the efforts that have been made to ease international tensions which have not been without success. As we think of our beloved country, we cannot help being grateful for the abundance in so many material things; for the freedom that we enjoy, a freedom of which hundreds of millions of people are deprived in our time; for the vigorous religious life in our nation.

And as I think of our American Baptist people especially, of the churches which I have been privileged to visit, the meetings of the state conventions that I have attended, I am deeply grateful for the signs of spiritual vitality in numerous places, the loyalty to the gospel, the sacrificial self-giving that characterizes many of our ministers and lay people alike. I rejoice, and ask you to rejoice with me, over a growing will to unity as we gird ourselves for the great tasks which lie ahead and which we can only tackle successfully if we are a truly united people.

But there must also be deep concern and earnest repentance in our hearts as we look backward. Are we not troubled as we think of the manifestations of moral decline, of corruption in private and public life that we see in many places? Have we not been deeply shamed by the lack of integrity that was revealed in the TV-quizz investigations of recent months? The whole world has read about these things, and the respect in which our nation has been held received a severe blow.

Are we, the American people, not only overfed, overprivileged, overentertained, but also overindulgent toward moral indifference and downright wickedness? It has become quite fashionable to pity the Puritans as narrow-minded kill-joys. Surely they were children of their day, and we cannot imitate them in everything, but they had iron in their blood; they had convictions, and were willing to pay any price for them. Is not a

moral reformation long overdue in our nation? These are some of the reflections which are going through my mind as I am looking backward over the past year.

But now, what do we see as we look forward into the New Year? I cannot help thinking here of some of the great and urgent issues which confront us as American Baptists. For one thing, the next few months will decide whether our great efforts to raise \$7.5-million for Christian higher education will succeed or fail. I believe that we cannot afford to fail. Failure would indicate that American Baptists do not care deeply enough about the adequate preparation of their future ministers, teachers, missionaries. It would mean that we look with indifference on the lack of dedicated Christian leaders in those places where the important decisions in our world are being made: the halls of Congress, Wall Street, the Pentagon, the courts, the headquarters of labor unions, the conference rooms of business corporations.

And then, there is the Baptist Jubilee Advance, our great forward thrust in evangelism. During this coming year we shall be primarily concerned with the Renewal of the Church. We shall study the Bible together as the Living Word of God. We shall attempt to gain a deeper understanding of the church as the people of God. And we shall earnestly consider what it means to be a Baptist, what witness God has entrusted to us to bear before our fellow Christians, before other households of faith, and before the world.

And we look forward toward a new ordering of our organizational life as the American Baptist Convention. We do not want an ecclesiastical hierarchy; we do not want a system of centralized power; we want to maintain our heritage of Baptist independence and freedom. But, at the same time, we want a more efficient organization, with less overlapping of efforts, less conflict of interests, and more careful stewardship of our resources. All such things as a well-working organization, a satisfactory budget, and adequate headquarters are not ends in themselves; they are merely means, although important means; they are the tools to enable us to make our witness for Christ and our work for his church as persuasive and effective as possible.

Finally, we are looking upward to God! In all that we plan and undertake as individuals, as churches, as a convention, we are wholly dependent upon him, his power, his grace. Whatever we do, foolishly or wisely, we know that he reigns, that his purposes cannot be thwarted, and that his kingdom is forever. We can only humbly pray that we may not be obstacles that stand in his way, but channels that are ready to be used in his service.

# You and Millions More

*The population explosion in the news today is not on some distant planet, but in our own neighborhoods. It offers an unprecedented home-mission opportunity*

By JON L. REGIER

**D**O YOU REALIZE that by 1975 there will be added to the population of the United States as many people as now live in all the United Kingdom? On top of the already herculean task of ministering and witnessing to our neighbors, in the next sixteen years we shall have an additional fifty-five million neighbors to seek to win to Christ and his church.

This fantastic growth, when thought of in terms of the increasing savagery of our time, the mounting number of people suffering mental breakdowns, and the growing rate of alcoholism, presents, on the one hand, a frustrating and pessimistic picture. It presents, on the other hand, to us who profess Christ as Lord and Savior the greatest evangelistic opportunity in the history of mankind.

For me, the greatest challenge is in the fact that you and I are personally involved. This explosion in population is not in some faraway place. It is in your community; it is in your very family. It is the result of longer life spans and larger families.

This abundance of souls reflects itself in the present prosperity in membership rolls of our churches. Residents of the United States are spending a billion dollars this year in new church construction. Approximately half of our fifty-billion-dollar building boom provides housing for our ever-growing neighborhoods, and 2 per cent of the boom is being spent for church construction.

Unfortunately, the church faces no simple problem in seeking to win this ever-growing population. To the staggering proportions of size must be added the unbelievable factors of movement. We Americans have become the movingest people of the human race. We are moving horizontally and we are moving vertically. Horizontally, we know that, averaged out across the nation, where five families are gathered together in any one place, one of them will have moved its place of residence by the end of the year. Our mobility is not a passing trend, but is substantially built into our economy and the structure of our society.

Now, there is something healthy about this shifting mass of population. Another child is born into the world to be nurtured in a Christian home. As this baby grows to childhood, more space is needed; and the family moves to provide more space. As the children leave home, grandparents seek smaller quarters and share their furniture with their children, who are establishing new households.

There is, however, another side to the picture—unpleasant and usually covered up. Too many of us try to escape our “new neighbors.” Yesterday, we prayed for the soul of our minority friend. We gave dollars to send

missionaries to win him to Christ. Today, as our new neighbor, he is the “problem newcomer,” who causes us to run to another and “safer” neighborhood. Sinful man, as a poor steward of his physical and community resources, too often evades his responsibility and transplants his selfish, parasitical self to a more advantageous community.

The church in a changing community must not run away from its responsibility. Our home-mission strategy for several decades must address itself creatively to assisting churches in such communities to become more effective tools of community stabilization. And in our church-extension programs, we must develop in new congregations a concern for the building of healthy community life.

Within the last year I was called from a pastorate to a national office. Now as a parishioner, I am gravely concerned with the egocentric needs of the “new church” I attend in a growing community. Our church needs more money for building, more Sunday-school teachers, more youth-group sponsors, more circle chairmen. We desperately need them. Unfortunately, the demands of creating a church are in themselves so great, I fear that our leaven in the community will be quite minimal and, at best, indirect. This situation is not the fault of the pastor, nor of the denomination. We parishioners are so busy establishing our church that we tend, as a church, to ignore the community which we have been called to redeem.

**I**N TERMS OF MOVEMENT, home missions faces another staggering problem. With automation and increased leisure, a growing horde of citizens sleep four nights a week in one community, earn a living five days in another, and spend the week end in retreat in a third. Whose parishioners are these people? Our most creative imagination must bring forth new and dynamic programs to provide a ministry of witness and service to them. Enterprising advertisers have found ways of keeping me confronted with the desire to buy more and more gadgets, with built-in obsolescence. I simply cannot escape them! How, then, can the church afford to allow the man on the move to escape?

The size of this problem is indicated by the fact that more people commute in and out of lower Manhattan every day than live in the city of Chicago. The statistics vary, but a similar situation exists across the country. Every time one gets on a major highway Friday or Saturday night, he is reminded of the growing numbers of people leaving their homes for the week end.



'We Americans have become the movingest people of the human race'

Let us see where people will be moving in the years ahead. It is now estimated that in spite of our population growth our rural neighbors will be decreasing. In our metropolitan areas the population within the city limits will increase 2 to 3 per cent, while the suburban rings around our cities will double by 1975.

Some projections would indicate that by 1975, according to present trends, our church-building boom will have doubled. Will this mean that the bulk of our new mission programs will be in these doubling suburban rings? I hope not. There are many souls to be won for Christ who will not be able to make the suburbs for a long time.

Every time you and I eat a meal we owe a debt of gratitude to the million agricultural migrants who follow the crops. Yet, is it not alarming to realize that the combined energies of Protestantism invest for each migrant only sixty-nine cents annually? This paltry sum is all that Protestants seem to feel is needed to witness and minister to these people to whom we owe a debt for our perishable foods.

A recent report of one of the major denominations dramatizes another facet of man on the move. It states: "Like other Americans, our people are moving away from the farms, so that church strength is declining in small rural communities, while suburban churches are popping out by the dozens." The declining rural population demands of the church a strong interdenominational Protestant witness. It is highly possible that as church members we shall be challenged to provide additional benevolence resources to make such ministries possible.

On the other hand, many rural areas are beginning to feel the heavy impact of nonrural industry moving in. Others feel the growth of metropolitan centers that seem to reach out to swallow them up. Overnight they

face the need to adapt to a new ministry. The interdenominational study theme this year—"The Church's Mission in Town and Country"—deals with the rural church and with the vast changes taking place. I would urge you to read some of the excellent literature planned to show how the churches are meeting these vast changes, and to challenge Christians to a new commitment to the task of making the United States more Christian.

**H**AVING POINTED OUT some of the complexities facing the church in America, let me suggest several areas where constructive steps can be taken. The sheer size of the task indicates the deep need for carefully coordinated interdenominational strategy. No one church can do this work alone.

As church members, let us make certain that our stewardship giving is proportionate to our resources. Our giving must be two-pronged. On the one hand, we must provide more financial resources for the church at large. On the other hand, we must bend every effort to make the local program of the church relevant to local needs and community problems.

As members of the church universal, we must recognize our individual responsibilities as home missionaries. Our mission field is our next-door neighbor, the family in the next block. Our concern must be for our colleague at work. Our personal witness must indicate a faith in a living Savior.

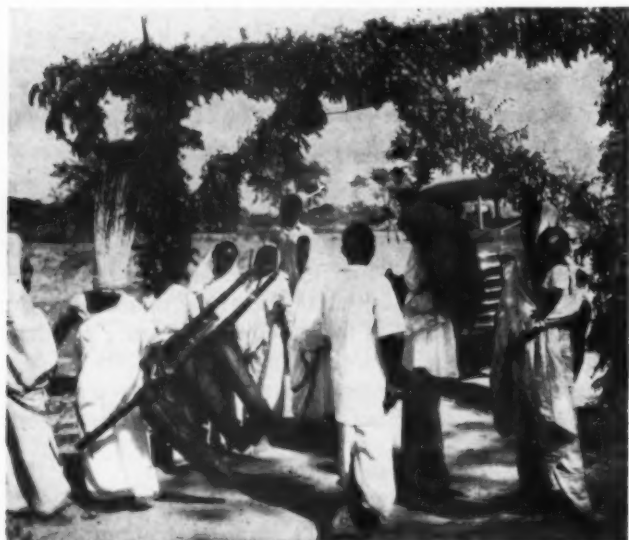
Years ago, they crucified our Lord—hung him on a cross. Crowds passing by asked, "Who is this man?" Today, as new churches dot the face of America, crowds will continue to see the cross, and will ask, "Who is this man?" To these increasing millions, you and I must bear witness to his life, his death, and his resurrection.



## TOWARD MEETING H



Members of the executive committee of the Tangkhul Naga Woman's Association, Assam. Group active in church work



Santal villagers in W. Bengal singing traditional welcome song as the Farnums arrive—an unforgettable moment



A typical Santal village in West Bengal—one of several thousand in India. Human needs here are many and varied

**T**OWARD EVENING of a warm afternoon in February, 1959, I strolled through the sandy lanes of Hatigarh, Orissa province, India, with Jane and William Osgood and their son Gilbert, home from boarding school for his winter holiday. Gilbert showed me in the old graveyard the mass grave for forty-five famine victims in 1866. Bill added that many of the families of the town are descendants of people rescued by Jeremiah Phillips, Baptist missionary of a century ago, from being human sacrifices to the goddess Kali.

Human need was starkly evident in India a hundred years ago, and it is starkly evident today. Needs today appear in many forms, but are no less urgent than those of the pitiable victims of hunger, disease, and superstition of decades past. And today, as yesterday, the gospel of Jesus Christ can bring salvation—wholeness, fullness of life, righteousness, joy, and peace.

To the two hundred children in the Baptist orphanage at Kavali, Andhra state, the gospel brings physical, mental, and spiritual life. True, grants of the Indian Government cover about two-thirds of the cost of their food; but the rest of their maintenance comes from Christ's followers. Cheese and powdered milk from Church World Service provide most of the protein in their diet.

The day of my visit, I was attracted to a bright-looking little girl in a gay, red-trimmed dress. She was mothering a smaller boy, just arrived in the institution, lonely, homesick, and frightened. Jan Worrell, on a recent village tour, had found him and his older brothers and sisters fending for themselves in their village home, while their father, a pastor, tried to minister to the several village churches. Their mother had been stricken with tuberculosis and had been taken to a sanatorium. Although weeks would be necessary to register the children and make them eligible for the government grant, the selfless women who direct the Kavali institution cheerfully assumed support of the children, four in the orphanage and two older girls in one of the boarding schools.

Despite its great cities, India is still a nation of villages. The Christian Medical College at Vellore, Madras state, tries to meet the needs of village people through its comprehensive Rural Health Program, demonstrated concretely in the Rural Health Center, which ministers to more than thirty thousand people.

The training of hospital dieticians is part of the teaching program at the Woman's Christian College at Madras, where I was a dinner guest of the faculty. The demand for graduates is far greater than the college can supply, reported the principal, Miss Mukerji, inasmuch as that college is the only place in India where this full training is given. The University of Madras, of which the Woman's Christian College is a constituent unit, is eager for the establishment of a diploma course in nutrition and dietetics, an urgent need which is not yet supplied in India. The Woman's Christian College laboratories are the best equipped for teaching nutrition in Madras, probably in all India.

At Bhimpore, a village in West Bengal, the fields, dust-filled already, though the monsoon rains were yet

three months' distant, gave mute evidence of the need for Indian housewives to make the best possible use of the meager food supplies available. On the porch of her home, a Christian nurse-midwife ministered gently to the women and children who waited patiently for their turns. Skin eruptions, caused by faulty diet, and black hair turned wiry and rusty red from vitamin deficiency, were added to the usual run of diseases and infections which the kindly Bible woman, Molina, pointed out to me as we watched the nurse at her work.

Molina then introduced me to friends in several village homes. Two months earlier, in the Hospital for Women and Children at Nellore, I had met an interne, a young woman, the first Santal to be a graduate in medicine. Now I was privileged to visit her home in Bhimpore. I rejoice that her purpose, upon completion of her training, is to return to serve her people, who so greatly need her skill.

**T**HE MOTIVATION of service in the name and spirit of Jesus Christ was plain again and again as I traveled up and down the eastern coast of India. In the Garo Hills, at the Christian Hospital in Tura, Gladys Downs led me through the nursery, filled with motherless babies cared for by Christian nurses until old enough to be placed for adoption. Among the Garos, society is organized on a matriarchal basis and girls are prized. Often a childless couple, or one with only sons, will eagerly seek a daughter from the hospital nursery.

As I stopped at the home of Mrs. Akim Agnal, an active Christian in a town of Manipur state, I saw the orphanage which she had built with a 10,000-rupee grant from the Indian Ministry of Health and Welfare at the same time when a Christian woman, Rajkumari Amrit Kaur, was head of that department at New Delhi. At the annual meeting of the Council of Baptist Churches of Northeast India, reports brought by the women showed how deeply they felt the need for ministering in Christ's name. Mrs. Kijungluba Ao reported for the women of the Ao Naga churches. Their stewardship is a thrilling challenge to church women everywhere.

Beyond the physical needs met, I observed the ministry to the needs of the mind and the spirit. In a village near Cumbum, in a very needy part of Andhra state, Henrietta Christenson told me of new life among a people "darkened in their understanding and alienated from the life of God." Later, Fred Christenson guided us to the settlement of Yerukula people, a basket-making subcaste, who have a dialect of their own which has not been reduced to writing. They all knew some Telugu, although only three of the eleven newly baptized Christians could read.

The fourteen families in the village had been evangelized by a colporter named Pastor Paul, a sturdy, white-haired man who gladly posed for a picture beside his bicycle. He had Scripture verses on the handle bars, on the mudguards, and all over the tin box on the luggage rack, in which he carries Scriptures and Christian literature. Through Fred Christenson we asked where he had

obtained his bicycle. He replied that he had prayed to God for a bicycle, so that he might visit more villages, and soon afterward a Christian woman sold her earrings, her bracelets, and her anklets and gave him the money.

The pastor's wife is conducting adult literacy classes for the women, several of whom had completed the first series of lessons. She said that the Christian women have a much greater interest in learning to read than the non-Christian village women. An Indian Government block-development leader told Mr. Christenson that they meet great inertia and apathy in literacy work among non-Christian Indian women, but that Christian women are eager to be able to read the Bible.

Many an illiterate mother is eager for her daughters to become educated. At the Nowgong, Assam, girls' school we saw little girls from the Mikir Hills being brought to the dormitory, even at the age of six or seven. In the girls' school, Golaghat, Assam, of the two hundred and forty girls who fill the school to capacity, with many turned away each year for lack of space, about 60 per cent are Christian. Ten of the twelve faculty members are Christian, and their witness is strong. One hundred and thirty girls live in cottage-type hostels, with one matron and one nurse in residence. In each cottage older girls act as big sisters to the younger ones, and all the housework is done co-operatively. Although fourteen nationalities are represented in the student body, the spirit of the school is one of harmony and the morale is high.

At another fine girls' school in Midnapore, West Bengal, we saw the results of Christlike lives. Suddha Mookerji, the principal, told us of an incident from her experience. A Hindu teacher of the faculty came to ask her for a Bible. When Miss Mookerji inquired why she wished to read the Christian Scriptures, the teacher replied: "For a long time I have observed Miss Ruth Daniels' life, and I have decided that she must be the kind of person she is because of her Christian faith. So I want to study the Bible."

**M**INISTRY to the mind and the spirit is carried on in Khargpur by the young minister of the Union Church and his wife, Rev. and Mrs. Rupert Buntin. Under their guidance I visited the impressive new India Institute of Technology modeled after the Massachusetts Institute of Technology. To it come the most brilliant students from all over India. Mr. and Mrs. Buntin carry on a ministry among these students, six of whom we met at beautiful Azad Hostel. These young Christian men entertained us most graciously and, after showing us an attractive dormitory room, asked if we might share in a fellowship of prayer. Later, at a midweek meeting of prayer and testimony in Mr. Buntin's church, and at a Sunday evening service, we saw the transforming power of the Holy Spirit in the lives of people who had spent years as nominal Christians in another communion.

Pictures crowd my mind as I recall the three months of travel in six Indian states, from Assam in the northeast, through West Bengal, Bihar, Orissa, Andhra, and





Students at the India Institute of Technology, Khargpur. One from Naga Hills, one from Andhra, four from Kerala



Yerukula villagers with evangelist, Pastor Paul, Andhra Pradesh, South India. Here is evangelism at grass roots



Patients at the Christian Hospital and Leper Colony, at Kangpokpi, Assam, are weaving and reeling cotton thread

Madras. I remember the young Tangkhul Naga women who form the executive committee of their association, coming to tell me of their desire for a better-trained woman "promoter," who would direct evangelism among the women of the whole Tangkhul Association, high in the rugged hills which border Burma.

I see in memory a group of thirty or more Telugu widows, seated under the shade of a tree, absorbed in the Bible story told them by Mrs. Ramanjulu, wife of the pastor of the Union Church in Jamshedpur, the Pittsburgh of India. I begin to comprehend what friendship, kindness, and the gospel can mean to these poor, unwanted, unloved women.

I visualize again the grace and sincerity of the girls in the Hird School at Narasarpur, Andhra, as they proclaimed the Christmas story in pageant form, and its fluttering climax as a live white dove flew to my husband, bearing, tied to its leg, the cleverly executed deed to a piece of land between the school and a lumber mill. The faculty and students had bought the land and given it to the school. Lena Keans whispered to me that one of the teachers had tithed her salary for a year and had given 100 rupees toward the fund, in addition to her regular church offerings.

Again in retrospect, I watch the Christmas story told most beautifully by a puppet drama in the Nellore hospital. Ethel Tharay's glowing face and richly vibrant voice added to the charm of the figures, which kept a large audience of patients, both children and adults, enthralled.

"Which human need is greatest?" I asked myself as I listened to the stories of the Christian workers who gathered at Jhargram in West Bengal for fellowship with the Roadarmels and the Farnums.

First, three serene-faced women honored us by a custom among the Santals. The eldest sprinkled us with a tree branch dipped in flower-scented water, while the two younger ones, bearing basin and jar of brass, washed our feet and anointed them with oil. As we accepted their gracious courtesy by lifting one's right hand from the forehead of the ministrant to one's own lips, we were reminded of Jesus and his friends at the last supper.

When we asked that they share their experiences with us, the group asked a middle-aged pastor to speak for them, while Mr. Roadarmel quietly translated his words. The pastor showed us his mouth, from one side of which the teeth were gone. He had been warned, he said, in 1957, that if he conducted a baptismal service he would be beaten, and as he began administering the ordinance he was set upon by a crowd of non-Christians. "In Bengal particularly," he said, "Christians have always met persecution, and we expect that it will continue and may increase; but we are sure that Jesus Christ will conquer. The Christian gospel has endured and will continue so to do. In spite of persecution and opposition, both active and indirect, there is a small and steady response to the gospel."

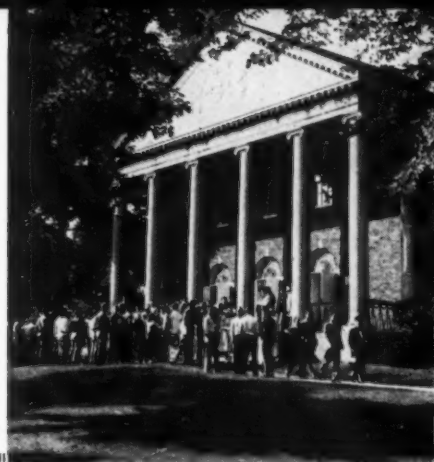
All the group voiced a moving desire for fellowship, for support through prayer, and a longing for more workers. They thanked us over and over for the encouragement we had given them by coming to see them and worshiping with them. Did they know, I wonder, how much they gave to us of fellowship, of courageous faith, of love like that which Jesus taught?



# THE ACADEMIC COMMUNITY:

## *White for the Harvest*

By G. THOMAS FATTARUSO



**S**HAILER MATHEWS once used the phrase "leaking on top" to describe the serious loss to the church of one student generation after another. This condition is still a concern of all denominations, and for American Baptists is focused this year in our Mission to the Academic Community.

This concern is not unrelated to our searching for an answer to the question "Why are not American Baptist churches growing?" Lynn Leavenworth sharpened the question when he put it in this context: "How can we hold what we have and at the same time provide leadership for the churches on the new frontiers, unless theological education receives Baptist support in money and students tenfold above the present level?"

The time has come when we see ourselves clearly under God's judgment for our failure to reap the choicest harvests for the church of Christ. The thousands of students on campuses across our land become the hope of the church if we apply ourselves more realistically to the challenge. One central question we must face constantly is this: Is there a vital correlation between the gospel we proclaim and the basic needs of the academic community? How often we have offered stones for bread, because we did not apply ourselves a little more to understanding the hungers of our youth!

There is a basic distortion in our minds which needs correction before we can become more effective in our ministry to young people. This is the assumption that God works only within the walls of the church. Any theologically grounded Baptist would, of course, deny this assertion. Yet, as we usually implement our evangelism, we really affirm it.

To accept the truth that God works outside the walls of our churches is like stepping out of a wading pool into the ocean of vital evangelism. Applied to the academic community, this concept will help us to see our work in terms of a creative response to God's leading, rather than the use of stereotyped patterns imposed upon students and faculty without any concern for whether they fit or not.

I venture to say that much of the "leaking on top" has taken place because of our failure to see that university work is highly specialized, and that before any effective witnessing can be done with university students we must first understand the basic characteristics of this ever-enlarging sector of society—a block of humanity that by 1970 will number seven million people.

I have a seminary friend who answered God's call to serve in a mining community. There is something about a mining community that makes it basically different from a fishing town, and this young minister entered

into it with a desire to understand the difference. He could never be as effective with the very same gospel of Christ if he switched to the ministry of a fishing town, unless he first of all accepted the fact that thinking, orientation to life, and basic concepts would be different there.

So the university community has its own characteristics. No one would hold that students, faculty, and administrative personnel are different from other people. We are beginning to see, however, that we need to know the different world in which they live before we can have conversation with them, and we must be willing to "sit where they sit" before witnessing for Christ brings about an affirmative response.

**W**HAT, THEN, are some of the characteristics of the academic community which will help our evangelism to become more relevant to academic needs?

First, students are actually living in a new community for four or seven years, not temporarily suspended there "until they get their education." Unless a student is abnormal, he cannot long remain insulated from the basic social forces of that new environment. It is a temporary living situation only in the sense that students know in advance how long the college term will last. There is no escaping the fact that while they are there they are living. They must give themselves to the interplay of unseen social forces prevailing in that community. New habits are being developed. They are becoming different people. Fraternity, sorority, and dormitory life are making an indelible stamp upon them, for better or for worse. In short, they are growing either in one direction or in another. The dedicated campus minister who can understand the realism of this condition is the one who will add to his dedication the sharpest possible tools of his mind to interpret the gospel in terms of this living situation.

Second, when young people go off to college, a very serious operation is taking place. Home ties, church ties, and neighborhood ties are being broken—the three fundamental ties that were his stay in the growing years. This change, however, is not to be deplored, but welcomed. Through it, a person grows.

But growth does not come about automatically. A person will grow into greater maturity if the new community where he lives provides the correct food for his continued growth, adequate for his growing mind.

This fact leads many a college-town or university pastor to see his role as an evangelist with a relevant word to the university itself. Policies and practices will



At Hillsdale College, students having lunch in old dining hall, now replaced by Curtis Memorial Dining Hall

be interpreted in the light of the religious dimensions of the Christian faith. With the help of evangelists who can bring God's prophetic word to the situation, moral and ethical values can be brought to bear upon higher education without doing violence to academic freedom, without which higher education would lose its meaning.

Third, a sharpened evangelism is needed because of the nature of the educational process itself. Education is fundamentally a questioning process. Up until the time they enter college, our young people have been indoctrinated more than educated. High school has led them to enter life as a quest, and college should lead them further.

**W**HEN our evangelism respects this search for truth, and even encourages it, we shall stop running at cross purposes with God. Doubts will be seen, not in terms of diabolical influences in our youth, but as mental tools for prying out more truth. A student's vocation is to be honest in this pursuit, regardless of the outer aspects of his discipline. Whether he is in law, in medicine, or in the ministry, he is asked to be critical about things as they are. How refreshing and effective our evangelism can be when we lead the student to see that he still can be loyal to the church in quest for truth! That he can go beyond doubt to faith, thereby coming to the very ground of a personal commitment to the source of all knowledge in God!

It has been said that it is better to have a good man on a mule than an evil one at the controls of a jet plane. Unless we apply ourselves in our evangelism on the campus with a relevant word to the scientists and the engineers, we shall miss a challenging opportunity, and another generation may slip away from the deeper

meaning of the church as a people of God. Many of our campuses are waiting for the understanding pastor who can lead the world of higher education to ask the right questions, and so lead its inhabitants to a personal faith.

Still another fact of campus life that calls for diligent study is that students are on the verge of an unknown and uncertain voyage in life. The strong motivation for economic security among students has them in the grips of huge industrial forces. From the day they choose their subjects of study, under counseling of the university system, to the day of graduation, when the university placement bureau provides interviews for attractive jobs with huge corporations sprawled all over the country and world, these young people can easily become victims of these impersonal forces.

Now, a measure of the relevance of our evangelism is our ability to help these young people prepare for the future with a faith that will enable them to sing praises to God, even in a "foreign land." Then wherever they may go they will seek out their places of service in the fellowship of the church.

The gospel has a word for those who labor and are heavy laden, and through it all are endangering the rest their souls should seek in God. To these can come the good news that, although they are close to becoming victims of an organization, they can instead be the victors of a new situation.

We can become more effective evangelists as we are able to face the fact of the industrial mobility among the coming generations. In the space of only two years I can count off some fifteen young Baptist graduates who started from small towns in Iowa, passed through the university, and are now in their callings from coast to coast—a lawyer in Washington, D.C.; a chemistry





Church-school class at First Baptist Church, Redlands, Calif. University of Redlands encourages attendance

professor in the state of Washington; a chemist in Minneapolis; a minister in Florida; doctors in Pennsylvania, New Mexico, and Oklahoma. There was a time when we cherished the hope of having all these young people return home after their university experience—return to their home church with their coveted leadership. But God seems to have other plans for many of our young people. To prepare them for his will is to put greater depth in our evangelism.

**S**TILL ANOTHER CHARACTERISTIC must be mentioned. If there is one thing that marks the academic community off from any other, it is its primary concern for the value of ideas. If we want education we must be careful not to stop the flow and exchange of ideas. An alert student is attracted to the great fund of his heritage through his professors and great books. He is introduced to Schopenhauer as well as to Plato, to Nietzsche and Marx as well as to Fichte and Hegel. Like the jeweler who handles and knows all kinds of gems, so he must become an expert in handling the whole gamut of ideas that attempt to explain the depth of human experience. He is expected to pursue truth up certain alleys and streets.

In this community, our students share classrooms and dormitories with students of other lands and of other faiths. In the light of all this, what turn shall our evangelism take? Shall we try to protect our youth from becoming "tainted" or "contaminated"? How much more positive and Baptist it would be to encourage them to pursue their studies in the light of what the most adventurous and creative minds have discovered!

The academic world is a field white unto harvest, within the reach of every church, but especially college-

town churches. There are many evidences that God is trying to break through to this generation. When we read some of the recent novels and plays, or see them dramatized, we cannot help realizing that voices outside the Christian church are trying to evoke a response from a confused world. As Jesus spoke of salvation in terms of fishing to Peter, of water to the Samaritan woman, of new life to Nicodemus, so are we called to enter our university fields with a relevancy that will draw a response—a life commitment—from those to whom we speak.

Seen in this context, our evangelistic thrust will go beyond our provincial practices. Whether students are in our Baptist-related colleges, or whether they are on university campuses, is no longer the basic question. In reality, there are no such arbitrary lines and fences. There should be none.

Mr. and Mrs. Donald Pady, a fine Christian couple, came to Iowa City, where Donald will do graduate work in English. His wife, Carole, is as dedicated as he is to the vision of their future. Don comes from Kansas State University in Manhattan and Carole comes from Ottawa University, one of our Baptist-related schools. These two lives are now merged, despite the barriers that we usually build between types of schools, with a dedication to Christ, his church, and his cause, that makes their presence in another state university an inspiration. They are evangelists with a relevancy that eclipses all our outworn categories.

We never know precisely what God has in store for us, even if we think we know where our CHEC money should go or where our efforts should go in personal evangelism. But one thing we do know—that the fields of the academic community are already white for the harvest. We must be ready for the reaping.





What is the role of the church . . .

## THE LOST DIMENSION

day on television? When our churches become so deeply involved in our culture that they cannot distinguish between right and wrong, they are *too* deeply involved in that world.

Again, what has the church to say about the implications of the race issue? We who live in the North can ill afford to feel smug so long as restrictive housing covenants are accepted passively as a fact of life. But the heart of our problem is revealed in the findings of a Harvard study of a few months ago that investigated the crisis in Little Rock. The study revealed that church people there, to a great degree, had far more liberal views about segregation than nonchurch people. But it went on to point out that because these people were so deeply involved in church activities, they had no time for civic affairs. As a result, by default they had turned over to nonchurch people their responsibility for decision in civic and political matters!

In addition to the events of the day, the consensus of reliable students of American life testifies to the missing dimension of breadth in our churches. One of the best of these observers, Henry Steele Commager, of Columbia University, took a long look at the churches and reported on what he saw in a book that was entitled *The American Mind*. He wrote: "Certainly, by every test but that of influence, the church has never been stronger . . . Its membership is growing more rapidly than the population. The increase in wealth and in social activities is even more impressive. Never before has the church been materially more powerful, or spiritually less effective."

But even more bluntly than the events of the day and the judgment of competent observers, our own chief concerns in our churches indict us for our lack of outreach to the world. As it could be said of Peter, so it holds for most of our churches today, "our very speech condemns us." There is no lack of words among us, but there is a dearth of witnessing. Although the judgment of Paul is emphatic enough—"the kingdom of God does not consist in talk but in power"—we have preferred argument to action, and debate to deeds.

American Baptists have been concerned about theology lately, and rightly so. The aims of the current Christian Higher Education Challenge to lift the level of our intellectual concerns are as important as anything we have attempted as a denomination in many years. But there comes a time when dialogue and discussion have taken us as far as they can go, and what our churches need then is not a new pronouncement but a new program of action. When Peter finished his stirring sermon at Pentecost, his listeners did not say: "What then shall we discuss?" They said, rather, "Brethren, what shall we do?" Our churches must always be alert lest the gospel be reduced to "all talk and no action." We must quote *all* that Jesus says in John 8:31-32, not just the last part of it: "If you continue in my word, you are truly my disciples, and you shall know the truth, and the truth shall make you free."

SHAKESPEARE once wrote something about finding tongues in trees, books in running brooks, sermons in stones, and good in everything. It is not surprising, then, that the pages of a popular weekly magazine should be the source of the idea for this article. When Paul Tillich wrote, in those columns, of "The Lost Dimension in Religion," he was concerned about the dimension of depth. But what these paragraphs are concerned with is another missing dimension in the life of many of our churches, the dimension of *breadth*. What we need is a new awakening of concern. What we have lost is our sense of social awareness. What we must reassert is the relevance of Christ's gospel to the world in which we live.

Three different witnesses attest to the truth that our churches stand under judgment in this matter. First, the events of our day underscore our failure to have any reach to our gospel. Why is it that throughout the long steel strike there has not been a church pronouncement that has been worthy of public attention? Granted that events have moved swiftly, that issues are highly technical, and that passion and prejudice boil heatedly, these very factors make intelligent and compassionate consideration all the more imperative. Our very silence and confusion accuse us.

What consistent witness has the church made to the current scandals of the TV shows? Is not the whole sorry spectacle the judgment of God upon our system of values? What kind of society pays a man five thousand dollars a year for full-time work teaching English literature to college students, but offers him ten times that amount to appear for little more than an hour a

By ROBERT W. TOWNER

Five years ago, as the World Council of Churches was meeting at Evanston, one of its learned leaders was spinning out a complicated treatise on the things that keep the various branches of Christ's church apart. On the platform at the time was that hero of the Norwegian church, the late and great Bishop Eivind Berggrav, whose resistance to nazism in the Second World War symbolized this lost dimension of breadth. As the speaker soared higher and higher in lofty thoughts, Bishop Berggrav was overheard to say to the man next to him: "And the Word became theology, and dwelt not among us."

It is the correct reading of that text that gives us our motivation for restoring the Lost Dimension. "And the Word became flesh and dwelt among us." Enlightened self-interest also demands such concern. Frank C. Lau-bach, whose whole life has been poured out for the needs of other people, points out in a recent book entitled, hopefully, *The World Is Learning Compassion*, that we must restore the dimension of breadth or perish. He says: "America has only a few short years, perhaps ten, in which to show the rest of the world that we really care what happens to it. If we do not do so, a revolutionary wave will engulf us. We are running a race between compassion and suicide."

As powerful as such a motive is, our churches have an even more compelling reason for being concerned about what happens to their society. For what does the incarnation mean, anyway? Why did God come into the world in Jesus the Christ if he had no interest in making it better? To those who say that our churches have no right to concern themselves with the Christian implication of social, political, and economic questions, it must be said, rather, that Christians have no right *not* to be concerned!

**O**UR RELIGIOUS FAITH has it that God chose to come into this life in a man, Jesus the Christ, who preached about a kingdom and talked about the kind of life to be practiced *here* and *now* in order to live in that kingdom. To be sure, that kingdom was not to be designed and fashioned by human hands. The blueprint was God's. But citizens of that kingdom were expected to obey its laws. And all these regulations came to focus in the dimension of outreach. For in the twenty-fifth chapter of Matthew's Gospel, our Lord said flatly that the one standard in God's final judgment is whether or not we showed compassion toward others. "As you did it to one of the least of these my brethren, you did it to me."

Let us put this matter bluntly. The pendulum of church life now swings, as it must, from dialogue about the gospel to application of the gospel. We in the churches need to find the means of expressing our social concern, our dimension of breadth. We have in our church what is called the Board of Christian Outreach, which has a dual function. One of its aims is missions,



... in the realm of material power?

in the sense of educating in denominational objectives and projects of local as well as overseas interest. But its second major emphasis is the application of Christian ethics to modern life. Concerned with social and political action, this board is instructed to keep the church informed concerning the application of the Christian gospel to relevant issues.

But local boards such as ours need the help of the denomination's Council on Christian Social Progress. This council, led by John W. Thomas, is one of which American Baptists ought to be proud. It is always ready to help our churches discover the will of God in a particular situation, and to direct the churches' study of matters such as Christian citizenship, racial and cultural affairs, education for peace, alcohol education, and labor and industrial relationships. At the present time, with the issue of Protestant-Catholic relations a central factor in politics, our churches need light as well as heat on the question. The council has materials that are of great interest in this sensitive and crucial area. And in all the vital questions of the day, we would do well to let the council be of help to us in planning our church programs.

What shall we do, as American Baptists, about this lost dimension of outreach? Good intentions are not enough. Resolutions are not enough. May we all join in the spirit of John Drinkwater's searching, penetrating prayer:

Knowledge we ask not—Knowledge thou hast lent;  
But Lord, the will—there lies our bitter need.  
Give us to build above the deep intent,  
The deed, the deed.



## AMONG THE CURRENT BOOKS

**PRAYER IS THE SECRET.** By Reginald E. O. White. Harper & Brothers. \$2.75.

This little volume on prayer by a British Baptist minister deals with the prayer life of the apostles and church fathers. From the Book of Acts and the Epistles, the author gathered all the references made to prayer and then grouped them according to themes and application. The structure of the volume is therefore determined by the New Testament, but in its application the continuing experience of Christians down to the present time is kept clearly in mind. The chapters deal with prayer and vital Christianity, faith's reality, mental clarity, moral integrity, spiritual energy, and the like.

**THE LIVING CHURCH.** By Lynn Harold Hough. The Bethany Press. \$2.50.

This book consists of brief chapters on the church and, particularly, on the effect of the preacher upon church life. The minister is portrayed as the living voice of the church striving to communicate the truths of Christianity in contemporary terms. It is the minister with this contemporary message who has moved Christianity into almost every sphere of everyday experience. So we now have a church calling for social action, setting moral and ethical standards, and providing Christian education. The minister's influence and work are curtailed unless he speaks to open and understanding minds.

**THE RENEWAL OF HOPE.** By Clark Kee. Association Press. \$3.50.

What is the Christian hope? Some Christians have presented it as another worldly consideration which undercuts the church's sense of social responsibility. Others have thought of it as an opportunity to build the good society. The author of this book seeks to state in contemporary terms the responsibilities that the Christian hope lays upon Christian men and to suggest both avenues of understanding and lines of action. Its appeal is not to abstract truths, but to the relevance of biblical faith for the contemporary situation. We are living in a revolution. The question is: Can we seriously expect the coming, or the building, of God's kingdom? Pointing out, as one

wag put it, that "you can become so heavenly minded, that you are no earthly good!" the author proceeds with insight and common sense to show that the message and the work of reconciliation have been committed to Christian men. Men must have both faith in the future and a willingness to work for the Christian hope. The great goal of the Christian is not necessarily peace of mind and an absence of inner tension. It is, rather, to restore men to fellowship with God, to build bridges between God and men and between man and his fellow man, and to heal men's wounds.

**THE ZIONIST IDEA.** Edited by Arthur Hertzberg. Doubleday & Co., Inc. \$7.50.

This book is a collection of writings of thirty-seven different Zionist theorists and leaders. It makes it clear that there has been no single, consistent Zionist philosophy and view of history. The Jewish people have been drawn to Zionism for many different reasons and have interpreted Zionism in many different ways, but basically it has been a quest for rootage in terms of a national identity, although this identity has been variously interpreted. The authors of the essays include many of the most brilliant thinkers of our time, and the book is strongly recommended for those who wish to know what Zionism really is and what are its major concerns and goals.

**A PRIVATE HOUSE OF PRAYER.** By Leslie D. Weatherhead. Abingdon Press. \$3.00.

The blueprints for building a seven-room Private House of Prayer are skillfully drawn on these pages. The plan calls for the tenant to spend some time each day of the month in all of the seven rooms. Each stop prepares for the advance to the next. The first room is dedicated to affirming God's presence, the second is a chapel in which God is worshiped, and the third is a confessional. The fourth is a beautiful room in which God's peace and love is to be received and accepted. One moves on into a fellowship hall, where others are presented to God, and then goes on to the last room where he meditates upon the splendor and riches of what he has experienced. Every room is beautified with carefully chosen furnishings of inspiring poems,

hymns, prayers, Scripture verses, and meditations. Only one with deep spiritual insight, who has labored long, drawn many plans, and lived in the House of Prayer himself could offer such a sacred dwelling for others to enter.

**FAVORITE SERMONS OF JOHN A. BROADUS.** Edited by Vernon L. Stanfield. Harper & Brothers. \$2.75.

Seminary students and pastors who are familiar with Dr. Broadus's *The Preparation and Delivery of Sermons*, will welcome this new sample of the sermonic work of this master of homiletics. Presented in this volume are four sermons previously published, with an additional eight complete and twelve abbreviated messages heretofore unpublished. Doctor Broadus died more than sixty years ago. He was one of the leading pulpites and public speakers of his generation. The editor, in his introduction, enables one to understand why this man, who rarely wrote his discourses in full, was, and still is, recognized as an authority on preaching. He believed and lived what he proclaimed.

**INTRODUCTION TO THE BIBLE. Volume 1 of The Layman's Bible Commentary.** By Kenneth J. Foreman, Balmer H. Kelly, Arnold B. Rhodes, Bruce M. Metzger, and Donald G. Miller. John Knox Press. \$2.00.

**HOSEA, JOEL, AMOS, OBADIAH, JONAH. Volume 14 of The Layman's Bible Commentary.** By Jacob M. Myers. John Knox Press. \$2.00.

**LUKE. Volume 18 of The Layman's Bible Commentary.** By Donald G. Miller. John Knox Press. \$2.00.

Here is headline news: At last a standard Bible commentary that the layman can understand! These three pocket-sized volumes, the first of twenty-five that are planned, are written in clear, nontechnical language that the Sunday-school teacher, the leader of the men's group, and the beginner Bible student alike may read with both pleasure and profit. This is not, however, to imply that the commentaries are lacking in scholarship. They are not. It is merely to say that, here at least, a group of scholars have demonstrated that even technical scholars can write in language that the layman can understand. Though the price of a single volume is \$2.00, four or more volumes (any assortment of titles) may be purchased at only \$1.75 each. Editor of the series is B. H. Kelly.



# Ideas • Plans For Growing Churches

## A Certain 'Unalienable Right'

*A morality play for seven men on the life-service theme for use in the churches*

By EULA A. LAMPHERE

[SCENE: An office or classroom. A desk and chair face stage right. Another chair is opposite them at extreme right, next to a door opening into the room. This chair is occupied by DOORMAN, a shabbily dressed, masked beatnik. He sits slumped in the chair, his hands thrust into his pockets, a battered hat falling over his eyes.

[A quick-motioned man, dapperly dressed in black, is seated at the desk. A big diamond ring flashes from his left hand. He is also masked.

[There is a large scrapbook on the desk titled "Vocational Opportunities." Three mock-up road signs are placed about the room, bearing poster-board markers listing various places—Mediocrity, Greatness, Success, Fame, Popularity, Security, Adventure, Disillusionment, Fortune, and so forth. The sign marked Adventure points in the opposite direction from Security. Mediocrity points in the opposite direction from Greatness, although it may lie in the same direction as Popularity and Security. Disillusionment shoots off in all directions.

[The third sign has a single modest crosspiece, and is lettered Service on the side away from the audience, and Happiness on the side toward the audience. It swivels in its placement so that it can be turned to reveal either side. It is placed at one of the aisles into the audience.]

JOHN [a boy of high-school age, backs through door at right, calling after him]: Okay, I'll see you guys at basketball practice tonight. [He turns, sees man at desk, glances around the office in some bewilderment, continues] Oh, pardon me, I thought this was Mr. Fisher's office, and it is, isn't it?

DESKMAN: Mr. Fisher?

JOHN: Yes, Mr. Fisher, the guidance counselor. Isn't this his office?

DOORMAN [straightening, closing door, and pushing back hat]: Yes, it's the guidance counselor's office, but he isn't in just now, fortunately.

DESKMAN: Perhaps we can help you. What seems to be the problem?

JOHN: Three hundred and sixty-five days every year of my life.

DESKMAN: That's a problem?

JOHN: It is when you don't know what to do with them.

DESKMAN: Live them, my boy!

JOHN: Sure, but to what purpose?

DESKMAN: My, you are a solemn one, aren't you? To be or not to be is not the question, but *what* to be.

JOHN: Mr. Fisher said I should stop in to see him.

DESKMAN: Yes, I suppose you're one of those bright, gifted students he has to deal with.

JOHN: No. I don't do so hot in school. I'm only average.

DESKMAN: Don't apologize for it. Being average happens to afflict the majority of men.

DOORMAN: An affliction I've had a great deal of experience with. I'm the one you should seek for advice, Johnny. I've tried nearly all these roads in my life. None of them ever seemed to hold my interest for very long. Most of them were fictions. Pleasure wasn't pleasurable, and Happiness . . . [JOHN interrupts.]

JOHN: Which one leads to Happiness? I don't see it.

DOORMAN: I must admit it doesn't look like much. [He goes over and turns sign to John's view.] Just a narrow path. You can pursue it, but you'll never get there. Take my advice, Johnny, take the road to Disillusion first. It will save you grief later on.

JOHN: [examining Happiness sign]: This sign turns with the wind, like a weather vane. Are you sure it's the Happiness road?

DOORMAN: It turns with the wind, like a weather vane. How poetic!

JOHN: Poetic? You don't make much sense, Mister.

DESKMAN: Perhaps "prophetic" would be better.

DOORMAN: My words are of wisdom born of bitter experience, and seldom seem to make much sense until second glance.

JOHN: Who are you?

DOORMAN: Just a passer-by.

JOHN: And who are all those people [signifying audience]?

DESKMAN: That's the face of the world, son, or a piece of it. They're watching you, rooting for you, hoping that you make the right decision.

JOHN: The face of the world has a vague familiarity. Not so frightening as I thought. Perhaps I'll try for Fame.

DESKMAN: That's an awfully long road. Nearly everyone who takes it

turns back or gets lost along the way.

DOORMAN: They don't get lost. They turn off to Security—regular meals and a roof over their heads.

DESKMAN: Could you take the college car? It would shorten your journey, no matter what you choose.

JOHN: Not with my marks, unless I go into partnership with my Uncle Cash. He'd pay my way.

DESKMAN: What's his line?

JOHN: I'm not sure. It's pretty lucrative, but I'm not sure it's honest.

DESKMAN: Well, why not choose Notoriety? Its close to Fame, and you wouldn't need a college education.

JOHN: No, thanks.

DESKMAN: What you want, son, is security. Let's see what the book says. [He opens book.] Here we are: "Security. According to statistics, security may be found in the following positions: Physician—that is, if you specialize and work in a limited area, such as a lab, or a hospital. The country or small-town family-type profession isn't such a sure thing. Engineer. Prospects at present good."

VOICE FROM AUDIENCE: Be a lawyer, and try politics, son.

SECOND VOICE FROM AUDIENCE: But he said college is questionable.

THIRD VOICE FROM AUDIENCE: Go into business, you could start out selling and work your way up.

SECOND VOICE: You are trying to make him a profiteer?

DESKMAN: Gentlemen, gentlemen, the boy's decision is his own.

JOHN [starting down the aisle marked happiness]: Then I'll take this path.

DESKMAN: Will you? Look closer, son. It isn't easy. Hardly discernible, almost obliterated by brambles.

JOHN: Look! Someone's coming along the path. He is Mr. Fisher. [MR. FISHER comes down the aisle. As he proceeds, children and adults scattered through the audience call, "Hi, Mr. Fisher!" "Good afternoon, Mr. Fisher!" and so forth. He smiles and waves to them, and then shakes JOHN's hand.]

MR. FISHER: Glad you stopped by, John.

DESKMAN: Why, Mr. Fisher, you've been on the road to Happiness. Did you ever get there?

MR. FISHER: I was there before I started.

DESKMAN: You were here before you started. You've been walking in circles and you're confused.

JOHN: What was it like there? What did you do?

MR. FISHER: The same thing that I do here, Johnny. I learned.

JOHN: You mean you taught.

MR. FISHER: The same thing, John.

JOHN: Who else was there?

MR. FISHER: Dr. Phillips.  
JOHN: Doing the same thing he does here?

MR. FISHER: Right.

JOHN: Anyone else?

MR. FISHER: Senator Mayfield.

DESKMAN: Shaking hands and kissing babies?

MR. FISHER: No, answering letters, studying a bill, and attending a caucus.

DOORMAN: Wait a minute. You mean everyone at Happiness was working?

MR. FISHER: I guess you'd say that. There were calluses and sweat and fatigue.

DESKMAN: You weren't at Happiness. You went in a circle and ended up right here, and thought this was Happiness.

MR. FISHER: Maybe the path did go in a circle, but the sign was right. Happiness was there.

DESKMAN: But there were thorns down that path and cut grass and thistles.

DOORMAN: And barbed wire and stones and more than one pitfall. [DESKMAN grasps JOHN by the shoulder and removes mask.]

JOHN: Uncle Cash!

DESKMAN: Come, John, you don't want anything so difficult and profitless as that. You want Security, boy, and Security doesn't lie that way. Why, John, follow in my footsteps and I'll see that you never want for anything. I'll set you up in a business of your own, if you don't want part of mine.

MR. FISHER: I thought you said the boy's decision was his own. It's obvious he wants to try this path.

DESKMAN: But there's a catch to that. Everyone who takes that road doesn't reach Happiness. How come you're so sure you got there, Fisher?

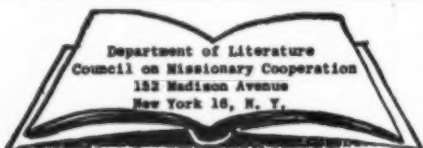
DOORMAN: Isn't it obvious? He possesses it.

DESKMAN: Okay, so what's his secret?

JOHN [turning sign to show Service]: It's not what you choose to be, it's how you choose to be it.

DESKMAN: And he who starts down the road seeking Happiness may be leaving it behind him, while he who goes down the road seeking Service is likely to find Happiness at the end of it. Okay, Johnny, you may go. It's your road.

NOTE: Mimeographed copies of the above are available from the department of literature—25 cents each, or five copies, \$1.00.



## Co-workers Over the Seas

American Baptist Foreign Mission Society  
Woman's American Baptist Foreign Mission Society

### Opportunities for Beginning Again

*Leadership training on overseas mission fields opens many avenues of happier living and fuller service. For many Christians young in the faith, the new insights and skills seem to bring a new beginning, a new year in their walk with God. Two such experiences, one in the Belgian Congo and one in Bengal-Orissa, are described on these pages.*

#### Christian Family

By RUTH ENGWALL

AT KIMPESE, Belgian Congo, a center for schools training pastors and teachers and medical personnel, the week end was given to a discussion on the Christian home. One of the missionary men gave an intimate sermon on the home ruled by Christ. Sunday afternoon the church was full to overflowing for our panel discussion. These students really wanted to know how to establish Christian homes. Monday morning, the wives of the students gathered at the women's center, and for a couple of hours poured out some of the problems Congo women experience in their homes. It was only a few days of meetings, but some of those homes will never be the same again.

#### Institutes

Christian Home Institutes are longer and more ambitious. At every institute we conduct literacy work with the men and women who are non-readers. Ideally, a teacher has from two to six pupils. All who can read become the teachers. Before we begin, these teachers are taught how to teach, and we try to impress upon them that they must teach in the spirit of Christ—never scold, but always encourage; never belittle anyone's efforts, but always praise every sign of progress. It works marvelously. Both teachers and students are happy with the results. It is beautiful to see the light in the faces of women when they first realize that they can read the first page of the Laubach reader.

There is a terrible din of syllables and words when one hundred, two hundred, or three hundred people are trying to learn to read at the same time. But it is a joyful noise, too, when we realize that for many of them it is the first time anyone has ever bothered to try to teach them. To make it a little more quiet, we scatter the reading groups throughout the church and out under the trees.

Some sit on benches, on planks, on rocks, on mats, or even on palm branches. Some village pastors and teachers promise they will continue having reading sessions in their villages.

Who are all these people? The faithful leaders who have helped me have drawn a ring of friendship around my heart, and I feel spiritually drawn to them. Here are some of them: Tata Pasteur Lubenzo and his wife, Mama Nkengi; Tata Benjamin, missionary assistant, and his wife, Mama Sunda; and there is Mama Tembo, an elderly woman. These are the helpers at Banza Manteke. Other stations also have dedicated leaders.

And who are the ones learning to read? Anyone who thinks this is just women's business is gravely mistaken. When we send out our advance letters, we make a special point of inviting the men as well as the women. More women than men do come, but I am happy to say that often the difference in their numbers is not very great. It is almost useless to teach only the women about the Christian home. The women often say, "Mama, you should teach that to our men and not to us, for we can do nothing about it."

#### Curriculum

This is difficult to describe briefly. It is made up after taking training, and more is added through experience with the people when we discover their needs. We usually start each institute with a talk on "Who Is a Person?" (Gen. 1:27-28.) We feel that since God created man and woman in his own image, the woman must also be respected. We cannot begin to teach Christian home relationships until the wife has the respect due her as a person created and loved by God. This may seem elementary, but it is a tremendous advance for many in Congo.

Think for yourself as you note these other subjects:

The wife's work in a Christian home.





**This happy bride and groom in modern Congo will build a Christian home**

Teaching the children to pray.  
 Foods we must eat to keep well.  
 Why do we need to work?  
 Why do married people need to believe in each other?  
 How can a husband and wife build love into their relationships?  
 What destroys love in a home?  
 A candlelight service—"Christ the Light of the World."  
 A play showing a bad family and a good family.  
 A play showing how members of a Christian family should use their money.

These are sample topics. On many of these both the pastor and his wife would speak. Often the husband was more frank and severe than I would dare to be; then his wife would face the audience and pour out her heart. They spoke from their own experiences. Their approach and their illustrations were at the grass roots. People understood and responded to them.

My helpers would want me to speak, too, because they needed to feel that I was backing them up. These people were reaching out for more and more light on their family problems. Local people put on the plays. It is a method of teaching which they remember because it is vivid and holds their attention. Crowds come to see a play who would probably not come to hear a speech. It gives opportunity to teach Christian attitudes of love, of concern, and of thoughtfulness, as Christian ways of living and working together.

#### **Evangelistic Response**

Our approach is not directly evangelistic, because it is primarily educational, but we do give opportunities for people to give expression to their acceptance of Christ as their Savior, and their response has surprised us. Thirty came forward one evening; fifty at another station. This has occurred at most of the institutes. People saw what their homes might be

and were hungry to improve them. We believe many accepted Christ because they wanted to begin to build Christian homes.

### **Tribal Women**

By LILLIAN M. BRUECKMANN

Many Indian women of the tribal or minority groups scarcely know what it means to meet in Christian fellowship. Taking the Great Commission as the theme for discussion, we arranged for Santal and Kora women to spend three profitable days on the mission station at Nekursini, our newly developing rural center. The first day, a study of the meaning of baptism was considered and special emphasis was given to "Go ye therefore, . . . baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The second day, "Teaching them . . ." was used to emphasize the teachings of Jesus. The third day, we were reminded of our source of help in Jesus' constant presence by a study of "Lo, I am with you alway, even unto the end of the world."

Flannelgraphs, impromptu drama, and slides were used. These women are especially fond of singing, and spent hours learning and practicing new hymns through which they will carry the gospel message back to their villages. For a number, this was the first experience of Christian fellowship in a group gathered from various village churches. In the closing service, they gave clear testimonies of the blessings that they had received during the meetings.

Our guest speaker spoke in the vernacular of the group—languages which have not been developed into a literature—and the Kora dialect has not been as yet reduced to writing. Because the main addresses were given in words familiar to them, the speaker achieved a close touch with all of them. This kind of meeting is also developing neglected women on other parts of our field.

The women's conference is mindful of the needs of these peripheral groups, and tries to give them opportunities to become leaders. They are so responsive and eager that our efforts are well-rewarded.

## *Tidings from the Fields*

**WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY**

### **A Firm Foundation in Haiti**

By C. STANFORD KELLY

**H**UGE CONGREGATIONS are the order of the day in Haitian Baptist churches. Since 1946, church membership has grown from ten thousand to twenty-eight thousand. There are sixty-four churches and five hundred outstations. Over two thousand Haitians have been baptized each year for the last ten years.

In Port au Prince, Pastor Ruben Marc, ministers in a church with a seating capacity of twelve hundred, and has three packed preaching services each Sunday, as well as over eight hundred at his midweek service. In a new section of the same city, Luc Neree, pastor of the Second Baptist Church, conducts one of the best Christian radio broadcasts on the island.

In the interior of Haiti are six cities, each with a church of over a thousand members. Hundreds of converts come in every year. On the north coast is a network of active, growing churches in every town and hamlet. Our seminary at Limbe is the center for a big summer program of camps, confer-

ences, and institutes. Here, too, is one of our finest Baptist day schools, with some three hundred children in seven grades. With shining morning faces, the children hurry to school because they are eager to learn. The enrollment increases steadily. A fine new high-school building is situated on the sea front at Limbe.

#### **Medical Work**

Medical work at the Good Samaritan Hospital, Limbe, under the direction of William H. Hodges, missionary doctor, has grown to unbelievable proportions since its insignificant beginning, when two missionary wives started to treat sore legs under a mango tree at the seminary.

The superstructure of our work at Haiti is indeed impressive. However, the strength of the foundation must be determined. And in these last years the firmness of our foundation has been tested repeatedly.

Never have political feelings run so high as they have in the three years following the overthrow of the Magli-





**Young Haitians, tomorrow's leaders, must be won for the church of Christ**

ore Government. Because of constant strife and unrest, the new Government, under President Duvalier, however good its intentions, has been handicapped and, therefore, unable to bring in the reign of peace and prosperity for which its most ardent supporters had hoped.

Because of the political unrest, business is seriously affected. Foreign investments have almost stopped. Public-works projects are at a standstill. There is no money in circulation. Church offerings have fallen 50 per cent. Salaries of pastors and teachers are unpaid, except for that portion met by the American Baptist Home Mission Societies. Churches are unable to meet their payments on building loans or to undertake new building projects.

In our schools, the reading book is passed from one child to another, since only one child in ten can afford to buy a textbook. Because there are no desks in the schools, the children kneel on the floor and write on the bench on which they were sitting a moment before. Because of limited funds, we are unable to employ qualified teachers, whom we need.

At the Good Samaritan Hospital, Dr. Hodges is almost singlehanded in his work. He is on the job day and night, seven days a week. We sorely need two fully trained nurses.

Reports of the famine and poverty in Haiti have been in American newspapers. It is one thing to read reports of what is happening four thousand miles away, and another thing to see it taking place on your own doorstep. Haitians are slowly starving to death. At least two hundred thousand are desperately hungry and undernourished. Two hundred died from starvation in one area. Hundreds of families have not had a cooked meal in months.

Church World Service, CARE, and other groups have done what they could, but the supply of food has at

no time and in no place been adequate. Even when the food is available, the question of distribution by pack mule over mountain trails has been a superhuman task.

The whole situation has been caused by drought conditions over the last three years. But even rainfall will not solve the problem. Irrigation and better farming methods must be employed if the country is ever to be self-supporting.

Of course, semistarvation weakens the body and causes illness. The increase in tuberculosis is alarming.

In the face of such testing, what has been the reaction of the Christians in Haiti? Instead of despair and complaint, they have faith and fortitude. Even though desperate need has produced greed and selfishness in some, it has brought out the finest Christian qualities in others.

An especially difficult ordeal has been the lot of the Haitian Christians, when misguided religionists started to conduct a calculated campaign of subtle insinuations, truth distortions, and direct lies against our churches. But a confidence built up over thirty years is not overthrown by misrepresentations. We feel sure that this new danger will be met and that the loyalty of our churches will stand the test. *Our foundation is firm.*

#### **Missionary Personnel**

From the beginning, our missionary staff has been small. So our first foundation emphasis has been on the training of Haitian leaders. Without doubt, we have the finest group of pastors of any denomination in Haiti—men of character, training, and ability. Our seminary at Limbe has made a marked contribution in the preparation of about two-thirds of the pastors now in the work. Baptist work is indigenous, for we have Haitian leadership, Haitian initiative, and Haitian church government.

The second foundation principle of

the Haitian Mission is that the propagation of the gospel is the responsibility, not of a handful of missionaries and pastors, but of every member of the churches. In Haiti, there are sixty-four churches, but only thirty pastors. In addition, we have over five hundred outstations, where services are held every Sunday, and often during the week. Not only in Sunday schools, but in actual preaching services, ten times as much work is done by laymen as by pastors. Our policy is: Every Christian a soul-winner.

Furthermore, Haitian Baptists have set their own standards for church membership. They require an average six months' probation and training before baptism. Their own standards of church discipline and conduct are far above anything the missionary could have asked the people.

#### **Leadership Training**

For the most part, our lay workers are people who have very little education. They need help and training if their work is to be effective. For these reasons, we have our summer program of camps, conferences, and institutes at Limbe and Cap Haitien. In the camps, scores of young people hear the call of Christ and dedicate their lives to Christian service. Many young men, preparing for the seminary, trace their call to the challenge received in our summer camps.

The institutes for training Sunday-school teachers and lay preachers are equally effective. Some men have attended the institutes ten consecutive years, thereby gaining great growth in their ability to preach or teach. Each summer, about six hundred attend conferences at Limbe. They can pay only a small fraction of what it costs, so the camps must be subsidized. To meet the needs of people who live far from Limbe, we own land for a second camp at Mirebalais, near Port au Prince. This venture is made on faith, for we have no funds either for equipping or maintaining this camp.

Our third foundation principle is that the preaching of the gospel is our most important task. We believe in education. We acknowledge social responsibility toward the needy. We believe in providing agricultural missions to increase production and better living standards. We know the importance of medical work. All these have a significant place, as we minister to the whole man. The Christians' love and concern prepare the hearts of men to hear and accept the message of the gospel of Jesus Christ. Working on that principle, we have co-ordinated our efforts to that end. By the grace of God, as we go forward in his name, thousands are turning from darkness to light.

## MISSIONARY AND STEWARDSHIP EDUCATION

### 1960 Summer Mission Conferences

**D**ATES AND LOCATIONS of nine interdenominational conferences on the Christian world mission, to meet during the summer of 1960, have been set as follows:

*Rocky Mountain Conference School of Missions*, June 12-18, at Association Camp, Estes Park, Colo. Contact: Hazel Curtis, 1417 Monroe, Denver 6, Colo.

*Southwest Conference on the Christian World Mission*, June 18-24, at Mt. Sequoyah Assembly, Fayetteville, Ark. Contact: Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla.

*Silver Bay Conference on Christian World Mission*, July 6-13, at Silver Bay, N.Y. Contact: Dr. J. Allan Ranck, 475 Riverside Dr., New York 27, N.Y.

*Northfield Conference on Christian World Missions*, July 17-23, at Northfield School, East Northfield, Mass. Contact: Dr. Wm. C. Walzer, 475 Riverside Dr., New York 27, N.Y.

*Ecumenical Missions Conference*, July 29-August 3 and August 3-8. Please note: Two separate conferences will meet at Asilomar, Pacific Grove, Calif., on the above dates. Contact for both: Janet Verkuyl, 83 McAllister St., San Francisco, Calif.

*Midwest Conference on the Christian World Mission*, August 1-5, at Northwestern University, Evanston, Ill. Contact: Rev. John Buteyn, 1021 Homecrest Ave., Kalamazoo, Mich.

*Pacific Northwest International Mission Conference*, August 5-10, at College of Puget Sound, Tacoma, Wash. Contact: Rev. D. Warren Campbell, 15003-14th Ave., S.W., Seattle 66, Wash.

*Chautauqua Conference on the Christian World Mission*, August 21-26, at Chautauqua, N.Y. Contact: Dr. Laurence Lange, 475 Riverside Dr., New York 27, N.Y.

Reservations must be sent in early.

#### 1960-1961 Mission Themes

The conferences are planned for pastors, laymen, and women concerned for the mission of the church. In 1960, they will center around the 1960-1961 mission themes: "Into All the World Together" and "Heritage and Horizons in Home Missions." In addition to the educational opportunity, the conferences will offer inspiration, information, and recreation.

Outstanding authorities on the mission of the church at home and abroad will give platform addresses, lead classes and seminars, discussion

groups and denominational workshops. Missionaries and Christians from other lands will participate. Families are welcome.

The conferences are sponsored by mission and education agencies of major Protestant denominations and by four units of the National Council of Churches: division of home missions, division of foreign missions, United Church Women, and the commission on missionary education.

## National Missions Conference

Green Lake, Wis.

August 6-13

The wonderful response of all who were in attendance last year has encouraged the National Missions Conference committee to plan the conference for this coming summer for persons in churches, associations, and states who are responsible for missionary education and missionary promotion in the churches. Training responsible leaders is one of the chief aims of the conference. There will be, in addition, the traditional inspiration and fellowship with the missionaries and the staff responsible for administering this program.






Chairmen of missionary and stewardship education and of missionary promotion, teachers in mission-study classes and schools of missions, vice-presidents of missions and chairmen of missionary and stewardship education in the Woman's Society, benevolence treasurers, pastors, members of boards of missions, and so on, will all want to make plans now to attend this conference.

Missionary and stewardship education requires special training in order to do a good job. In the first place, we need to be good teachers and leaders, so that our leadership is in keeping with the highest standards and knowledge of education and its methods. Then, we must be inspired with a great sense of mission. In the third place, we ought to know the many up-to-date materials which help us keep abreast of the church's march and progress.

Dorothy O. Bucklin, of the American Baptist Home Mission Societies, 164 Fifth Ave., New York 10, N.Y., is the conference chairman.

### Race Relations Sunday

Race Relations Sunday is on February 14. For the occasion will be a message by the National Council of Churches of Christ. The theme of the observance is "... love ... in deed and in truth." This is taken from 1 John 3:17-18. For information and help, consult The Interracial News Service, 475 Riverside Dr., New York 27, N.Y.

<b>The Bible</b>	JANUARY .....	<i>Genesis</i>
	FEBRUARY .....	<i>2 Corinthians</i>
<b>Book of the Month</b>	MARCH .....	<i>Judges</i>

### Genesis

This "Book of Beginnings" serves as an introduction, not only to the first five books, which deal with the historical, political, and religious beginnings of the Hebrews, but to the whole biblical story, which culminates in the New Testament with the fulfillment of God's purpose in the coming of Christ and the establishment of the church.

Like a motif through the entire book runs this purpose—that a nation is to be chosen which shall in a special sense be God's own. Time after time it seems that the purpose will be frustrated by some evil in man or by accident; but God is not thwarted by evil design or by circumstance.

## Fun at the Christian Center

**S**HEILA was so excited she just could not sleep. Tomorrow, she was going to the center. Sheila had often wondered what was inside that big red brick building across the street.

In the morning, while she was having breakfast, Sheila would see mothers and fathers bringing their children to the center. But when the mothers and fathers came out of that mysterious building, the children were not with them. What did the children do in there? That is what Sheila wanted to know.

Now the time had come for Sheila to join Bobby, Debbie, Will, and all the other children. Her mother explained to her about the job she was going to take, and how she would have to be away each day. This meant Sheila would have to stay in the day nursery at the center while Mother was working.

Sheila was more tired than she realized, and sleep came soon. It seemed as only a few minutes had passed when Mother came to waken her for breakfast. Now that the time had come, Sheila was not quite so sure about leaving Mother each day, but she did want to find out about those children across the street.

Her oatmeal dish seemed to be extra full this morning. However, it was soon empty, and Sheila was choosing the dress she wanted to wear. The blue and white one was the best choice, and so it was necessary to get blue ribbons for her hair. Then Mother helped her with her coat and hat, and they were on their way. This was such an exciting day.

Miss Joan was at the door to greet

Sheila and her mother. Even from the door, Sheila could see that there was certainly something for little children in this strange building. Two little boys were riding tricycles. Mary was wheeling a doll buggy. Sheila could hardly wait for mother to stop talking, and to get her things put away. Sheila had noticed the rocking horse. It was not just to look at; it was really one you could ride.

When Sheila's mother came for her that afternoon, Sheila ran to meet her. She was so eager to tell her mother about the stories, songs, games, and pictures that Miss Joan had shared with her. Going to bed for a nap had been different. Sheila wanted to know what Mother thought about that. Oh, there were so many things to tell!

Yes, there is much to tell about a nursery in a Christian center. The children can feel that they have a home even though Mommy and Daddy have to be working each day. They can have toys to play with, books to read, a bed to sleep in, and someone to care for them and love them each day. Sheila's mother was happy to know about this, and she certainly wanted Sheila to come every day.

Sheila's mother was happy about the Christian teaching at the center. She wanted Sheila to learn about Jesus. She was glad to have her little girl learn Bible verses and songs. Sheila's mother joined the parents' group so that the parents might be able to work with the teachers at the center.

Each Sunday morning, Sheila is up bright and early, eager to go to church school. Sheila's mother told Miss Joan that this had not happened before.



Children at the Christian center feel that they have a home even though their parents go to work each day. They have fun and are loved by the missionaries



Now their family is going to church, and finding out what this Christianity is all about.

AGNES KELLY

## Gus Makes a Decision

Gus lived close to the Christian center, and so he came in often for club and to play ball. Most of his gang belonged to the Sunday-school class at the center. So sometimes he came, too, just to have something to do.

One Sunday he was late and slipped into assembly just in time to hear "... it's free, and if you'd like to get in on this, be sure to see your teacher right away."

"Free?" thought Gus. "Wonder what it is." Soon as the bell rang he grabbed the boy next to him. "Hey, Bill, what's free—what are they giving away? You know me, if there's something for nothing, I'm right there on the dot."

"Oh, sure, right on the dot. If you'd been here on time, you'd know that Miss Brown was talking about going to church camp."

"Aww—," said Gus, disappointedly. "I thought it was something they were giving away. She said free and ..."

"It is free, you dope, and it's wonderful. Six whole days in the country, with softball and swimming and campfires! Why don't you go, Gus? We'll have a swell time."

"Say, if it's free I might as well! I'll ask my Mom."

So Gus went to camp, and indeed it was wonderful. He had been out on the edge of the city, but he never had been out in the country. How different everything seemed. He liked to watch the sun set from the big hill. There you could see for miles. Just rolling hills and trees and clouds. It was all so clean, too, none of that awful odor that rolled up from the packing house.

There was a swimming pool, where it was fun to dive during free time in the afternoon. But even better than that was the little stream to wade in. The frogs were thick around it, and one afternoon he and Bill caught a dozen of them in about five minutes.

In the late afternoon, just before supper, sometimes there would be a softball game. Then one evening, there was a talent show, and everyone took part. Gus and Bill and Tony put on a humorous play. They operated on Gus. It was the hit of the show.

Besides all the free times and fun, there were classes in the mornings. Gus did not show up for that the first morning. He had come to have fun. Now here they were talking about notebooks and stuff. That was bad enough in school, but this was summer and no one was going to make him study.

As he slipped along the path to the big hill, Gus felt just a little guilty. After all, he had come from the center. Besides, the counselor who was teaching seemed to be okay.

Slowly he turned and went back. As he slipped into his place he saw Bill watching. "Huh, see you're right on the dot again. Here, put your name on this notebook."

The counselor was talking about Jesus, and only nodded as Gus sat down.

"Well, since he didn't bawl me out for being late, maybe I'll come again tomorrow and on time," Gus said to himself. "I sort of figured he was a right guy."

The next day, the counselor again talked about Jesus. It seemed that Jesus walked miles to teach and preach. He was strong and tanned from being outdoors. He was not at all the sissy that Gus had always thought him to be. He knew how to fish and sail a boat. He knew all about the woods and the lake. Best of all, he was always doing something good for someone. He was kind. He liked little children, but he was not afraid of a dozen men at once if they were doing something bad.

On the last night of camp, at a special campfire service, the counselor explained what it means to accept Jesus as Savior. Gus had heard this before at the center, but now it seemed as if the counselor was talking just to him, and it was so important. Soon as they began to sing, he left his place in the circle to stand with the counselor saying, "I want to have Jesus as my Savior."

LOUISE BODE

## 'One Way Street'

*One Way Street* is the story of a boy who lives and plays on the streets of a big city. What is there for him to do? He can get into mischief—become a juvenile delinquent. He runs with a gang who considers the Christian center as sissyish, but the center stands ready to help this boy and to lead him out of his difficulties. The boy becomes acquainted with the director of the center. He gradually enters into its activities, and finally becomes a leader in the Sunday school.

Filmstrip and manuscript sell for \$3.00. *One Way Street* is to be used in the America for Christ emphasis.

Order filmstrip early.

## CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

### School of Missions

A SCHOOL OF MISSIONS is an effective way of making missions come alive in your youth and they should come to realize that missions is a vital part of Christian education.

The committee on missionary and stewardship education plans for the school. The World Outreach chairman of the B.Y.F. should be on this committee.

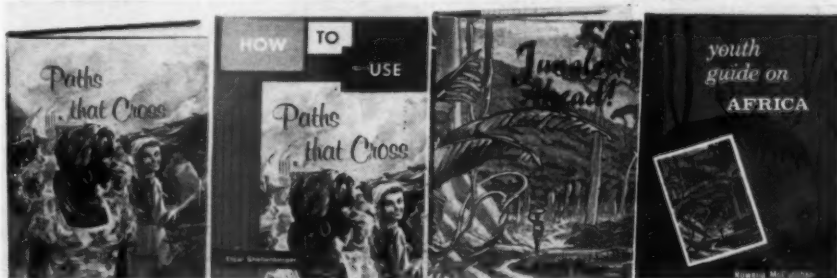
Will your church participate in a graded school of missions? This is an excellent opportunity for the youth of your church to study the mission-study theme of the year—"Africa."

#### Suggested Material

JUNIOR HIGH—*Paths That Cross*. By Esther Daniels. Six interesting stories, imaginative drawings, news items, and other clippings from African newspapers and magazines. Cloth, \$2.95; paper, \$1.50.

*How to Use Paths That Cross*. By Ethel Shellenberger. This is a program guide for leaders of junior highs, detailed suggestions for planning and conducting six sessions. Paper only, 65 cents.

SENIOR HIGH—*Jungles Ahead*. By Esther D. Horner. In six true-to-life



These mission-study books on the foreign theme—"Africa"—will help young people to understand the world problems and to offer Christian solutions

stories out of modern Africa, the author convincingly makes two major points. First, she indicates that there are many kinds of jungles; second, she presents the conviction that "there is a ray that penetrates all jungles." Cloth, \$2.95; paper, \$1.50.

*Youth Guide on Africa.* By Rowena

McCutchen. This "how-to" handbook helps leaders of senior highs in presenting this theme. Paper only, 65 cents.

You will find many other helpful resources available for this study. The above is a listing of the basic study books.

## Site for Tohoku Camp

Good news from our Japanese brothers and sisters—the land for the camp in northern Japan has been purchased. After many months of negotiating with the Japanese, the land is now the property of the Tohoku Association.

We have had good reports of the contributions made to this project. Our goal of \$40,000 is slowly being reached.

Is your B.Y.F. looking for a project? This would be a good way of sharing in the fellowship of a group of campers

in Japan. When sending your check, send it to the Baptist Youth Fellowship office, 1703 Chestnut St., Philadelphia 3, Pa.

### B.Y.F.'er Visits New Campsite

Martha Hunsaker, of Long Beach, Calif., was privileged to visit the Tohoku area of Japan. While there she was taken to the proposed campsite. Following is her impression of her visit.

### Forest Home

The Japanese people enjoy outdoor

living. In the train stations or on bicycles along the roads you will always see young people with bedrolls going camping. Camping is popular all through Japan.

Our mission work in the northern part of the country, the Tohoku section, is situated where many people like to go camping. There is snow in the winter for skiing, and beaches not too far away for summer entertainment.

During the summer, I had the pleasure of visiting our Baptist mission in Rifu, which is in the north. The day I came, Ted Livingston, his wife Beth, and the pastor of the Rifu church were tremendously thrilled; for the news had just come that the Government would sell the Baptists the land they wanted for a church camp for that area. This meant much, because in the past years the campers have had to travel far by train to reach a camp. It was a great inconvenience, and many deserving people could not afford to attend.

This year, they decided to have the camp at a hotel in a seashore town not too far away. An old hotel, with houses all around is not the perfect setting for an inspirational week or two. In fact, they could have it for only two or three days.

The new campsite is beautiful. Actually, it is only a ten-minute drive from Rifu, but you feel as though you are off on your own mountain hundreds of miles away.

You drive past many rice fields and then, all of a sudden, tall, stately pine trees surround you. To your left, a beautiful lake reflects the mountain across the way. In the future, this lake will reflect cottages, a large eating hall, a chapel, and many happy Japanese Christians of all ages.

Anyone who goes to this lovely spot, *Moringo* ("Forest Home"), will have opportunity for a closer walk with God.

From my own experiences at our Baptist camp in Southern California, I know the value of camp life, and I want our Japanese young people to have similar opportunities for fun and Christian fellowship.

### From Study to Action

Every leader in a school of missions finds himself asking the question, "So what?" What appropriate action will be a worthy expression of new insights, deeper inspiration, concerns, and of changed attitudes which have come as a result of the school?

A commencement service in a school of missions might recognize such things as 100 per cent attendance, completed projects, or outstanding work by one of the leaders.



Japanese student studying the Bible and meditating, Tohoku Association camp



Japanese leaders and students praying for guidance as they start the new camp





## NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

### The Christian Family Budget

By EDITH V. MOUNT

**T**HE SPENDING of the family income deserves the best of management, and good management can be accomplished by intelligent budgeting. Budgeting makes it possible to plan in advance the expenditures to be made by the family. It provides for advantageous use of the family income, and that is the real secret of getting ahead. It need not be a burdensome task. It can be a very satisfying adventure in successful money management.

How does the Christian family budget differ from that of a non-Christian? For us the first consideration is how much shall we give to the work of the church. What is my fair share? Is tithing necessary?

There are many suggested budgets to follow, but we have to search through them in order to find the amount allocated to the church. Most often it is lumped under "other expenses" and follows after, not before, such items as vacations, drugs, cosmetics, entertainment, and so forth. As the wise woman makes out a budget, on the one hand she will place the family income, including salaries or estimated income from other sources; and on the other she will list the family expenses, such as giving, savings, food, shelter, clothing, operating expenses, and advancement. The budget maker has as her task the distribution of the family income over these various items.

#### The Whole Family

Every member of the family should have a voice in planning the budget. Mother and father and the children are all partners in a common venture, and all should share in the responsibility of making the best use of the family income. Planning it together helps the children to see the whole picture of the family's financial responsibilities. They start by knowing the amount of the family income. The budget should take care of their wants and needs, yet stay within the scope of their buying power. Any budget or plan of spending should be built on three bases—sharing, saving, spending.

Can one teach young children who have no money of their own the idea

of sharing? It is not good training for a child to be handed his "Sunday-school collection" as he enters his classroom. As soon as the child is old enough, perhaps when he enters school, or even a year or so before, his parents should give him a small allowance, and start the process of teaching him to budget his money. The experience of having an allowance is even more full of meaning when children earn money by doing certain chores around the house.

Parents should take care, however, that these chores are "extras," because there is real value in having the ordinary work of the house shared by all without other compensation than the joy of working together. Even at this early age, use of money includes not only setting aside a certain proportion for church, but also spending all the rest.

Upon the secure foundations in the use of money, which have been laid by parents throughout the years of childhood, can now be built a structure which will last and become increasingly strong in the future. As the boy or girl progresses through junior high school, senior high, college, and into business, his concept of the value of money is greatly enlarged. Parents are responsible for making this concept Christian. Many young people are discovering that the principle of giving first fruits to God is very rewarding. Returning to the Giver the first portion of that which he has given is a rich experience, and leads to a realization that all of life should be a partnership with him.

#### Sense of Values

A Christian family plans how to spend its money by means of the democratic process. It tries to think through the whole question of the use of its money. The wise use of money involves one's attitude toward it and his sense of values. Money, or the "things" money can buy, ought always to serve persons. Parents often deny themselves many things for the needs of their children. Young people, desirous of a college education, are willing to forego many things that would make for comfort and pleasure. Consecrated Christians will live sim-

ply, in order to share the gospel with those who have not heard its message.

When the husband is employed and the wife keeps the home, whether there are children or not, she has an important part in earning the salary. Just because the check is made out to him does not mean that the money is his alone. Earning the living for the family is his responsibility, but the income belongs to all the family. In a Christian home, all members share in its privileges and responsibilities.

Spending, too, is a family experience. The spending of money stands for all that parents and children count as precious. It reflects their sense of values. It means food, clothing, and shelter. It means toys, books, culture, religion. It means service to others as well as personal comfort and pleasure.

#### Practice of Tithing

But what about tithing? Incomes are more heavily taxed than ever before. The weight of taxation on all kinds of commodities is being felt in our homes, our business, and our personal living. There is a real possibility that the future may make serious inroads into our financial resources. Does the practice of tithing offer a burdensome test of personal religious loyalty, or can it be a means of undiscovered blessing and security for such a time?

The great questions are: How much of this money will you devote to your own needs, comfort, and advancement? How much of it will you devote to the work of Christ beyond your own reach and service? Will it be one-tenth? But, you say, the laying aside of a tenth of your earnings is purely a requirement of the Jewish law, and Christians are not under law, but under grace. That is true, but will love do less than what the law requires?

There is real joy in this business, as every tither knows. For one thing, the whole character of giving changes. The tither has a definite sum of money to use within the year. When you tithe, you no longer resist approaches. Instead you welcome them, for now you are investing.

When a minister was asked how his tiny church could do so much, he said: "When God gets people's total lives, he also gets their pocketbooks." We should not have to shame people into giving by comparing statistics which remind them how much more they pay for taxes, amusements, cosmetics, or tobacco than they give to the church. Nor should we have to get people to give money in exchange for a good meal or an exciting prize. When we give ourselves with our gift, that gift becomes truly effective and acceptable.



# *The Woman's Society*

## FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

### Greater Works Through Christian Social Relations

By HELEN C. BIEDEL

*[Arrange a worship center, using the open Bible as the center of emphasis. On an easel, mount on a large cardboard numerous headlines and a few pictures cut from papers and magazines. This display will focus attention on present-day problems.]*

CALL TO WORSHIP: Heb. 13:2.

SUGGESTED HYMNS: "Have Thine Own Way, Lord" and "Take My Life, and Let It Be."

PRAYER *[Silent prayer, asking that God will bless the meeting and that each will receive inspiration to be more alert to the needs of others. Close with the Lord's Prayer in unison.]*

LEADER: Before I present our speakers, I wish to remind you to pick up your copy of "Register Christian Opinion" from the book table. Our renewal to *Memo* has been sent. With these two tools at hand, I'm sure more of you will write letters to those who make our laws. Beginning with this month, the circle (or society) secretary will record the number of letters sent. Since that record will indicate our interest in public affairs, let us hope to show ourselves approved of God.

It is, indeed, gratifying to see so many of you here today to welcome our guests, about whose work in Christian social relations we have heard so much. Mrs. Hanson, your work with the foreign-born of our city has been called to our attention. Will you tell us about it, please.

MRS. HANSON: Thank you. I'll be glad to do so. I must warn you, though, that there is no set of rules for this work. Situations will vary with the people and needs involved; the only constant factor is God's command, "Love ye therefore the stranger" (Deut. 10:19).

Some time ago, an American soldier with his Japanese wife and baby, moved into our neighborhood. The husband was often away, and I thought the young wife might be lonely and confused in a strange land; and indeed she was, as I found out later. At first, I contented myself with going to the back door with some bright flowers, a dish of fruit, or ice cream on a hot afternoon. Finally, she opened the door with a smile and invited me in—and I knew she felt she had, at least, one friend in this coun-

try. About the same time, a mover in our church told me about another soldier and his Korean wife, who had told him she was a Baptist.

Then, our own two DP families came, and I had to ask others to help, especially when one of our German women had a heart attack. The horrible experiences she had had in camps in Europe and the strangeness of everything in her new home had been too much for her. She was hospitalized and helped to recovery by visits of our women.

Sitting by her bed with a hand on hers, it was easy to point out objects in the room, articles of bedding, and so forth, and to make a game of naming them. When she went home, she was proud to show her knowledge of English. So it was that we taught them English, by inviting them into our homes, where the friendly interchange of ideas did as much good as the reading instruction.

We showed the women how to cook American foods and asked them to show us how to make their favorite dishes. Some have been tutored and others have gone to night school to prepare for their citizenship tests. We have made it a point to attend the naturalization court to share their joy in their new citizenship. It was a happy day for us when whole families became members of our church.

There are few communities to which the foreign-born have not come in recent years. The responsibility of their adjustment is ours. If we fail to show them that we love them, we have failed in our Christian witness. But, if we pray earnestly for guidance, patience, tact, and the strength to do his will, God will hear our prayer. Even as we do the lowliest task, we shall hear his words: "I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me. . . . Inasmuch as ye have done it unto one of

the least of these my brethren, ye have done it unto me" (Matt. 25: 35-36, 40).

LEADER: Thank you, Mrs. Hanson, I know that many of the women will wish to talk with you after the meeting. Right now my sins of omission are bothering me greatly. Mrs. Chambers, we are glad you could come to talk to us about your work in juvenile protection.

MRS. CHAMBER: Well, as some of you know, I have teen-agers of my own. When suddenly the frightening headlines in my evening paper really penetrated my consciousness, I knew I had to do something to help those youngsters already in trouble, as well as to keep my own from getting into trouble. I prayed, and I believe the Lord answered my prayer; for one morning I found myself before our juvenile court judge asking him what I could do. His brusque answer was, "Aren't you a Christian? Well, then, show these kids you love them."

I found that most of "these kids" had no church connection; their parents would have been no credit to them had they bothered to put in an appearance; and so, they stood alone. You'll be surprised when I tell you the first gifts I took them were comic books. Then, I mixed in other reading and little gifts, and kept my promise to come back. When they were released in my care, or that of another member of our church, we had a chance to get them interested in our youth groups.

I'll never forget the boy who made a beeline to my piano as soon as he was in the house. I offered to teach him to play. So I had a regular pupil from then on. Today, Henry is a Christian witness in his home. The Lord had a plan for that boy's life, and he used me to help him. May the Lord give us the wisdom to help all who are tempted beyond their strength. In 1 Peter 4:10, we read: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

LEADER: Thank you, Mrs. Chambers. I suppose that there are many here who have felt as I have—our children are grown and we thought there was nothing we could do to help the youth of today. As we think of our own community, what are some of the needs? How can we help to meet these needs? *[A discussion period may follow.]*

May the Lord bless you and Mrs. Hanson, and help us to accept new opportunities of service. Before we sing our closing hymn, "Lord, Speak to Me," I'd like to repeat our Scripture for the day: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

**Important Dates**  
**Woman's Day**  
**June 2**  
**Rochester, N. Y.**  
**National Women's Conference**  
**July 9-16**  
**Green Lake, Wis.**



## AMERICAN BAPTIST MEN

### Monthly Fellowship Program

FOR MARCH

## God's Plan—Man to Man in Fellowship

**Scripture**—They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42).

### Purpose of the Program

You are either a participant or a spectator. This terminology is used most frequently in reference to sports. However, it is just as true in all areas of life. In most sporting events, few are needed for the team. Therefore, the spectator is the more important person.

In your Men's Fellowship you are on the team. No spectators are needed! In fact, you cannot be a spectator in fellowship. You made the team. So play to win. Nothing but your best is good enough.

Why not enlarge this fellowship? How? Where? Participate in association meetings, in your state retreat, in the state convention, in the American Baptist Convention, and in the Green Lake National Conference of American Baptist Men.

You are a participant in the finest fellowship in the world—Christian fellowship—or, are you still trying to be a spectator?

### For the Devotional Leader

The devotional period could be planned around the use of Scripture passages referring to fellowship, such as Ps. 55:14, Acts 2:42, 1 Cor. 1:9, 2 Cor. 6:14, 2 Cor. 13:14, Gal. 2:9, 1 John 1:3, 1 John 1:6-7; and songs of fellowship—"Rise Up, O Men of God," "Bless Be the Tie," and so forth. Suggest a thought or two on fellowship, which may be found in the *Secret Place*, and at the same time illustrate how you can have family fellowship by using the *Secret Place* in family devotions. A men's quartet always adds to the spirit of the meeting.

### For the Program Chairman

How about having several men, preferably from your own fellowship, to speak briefly with enthusiasm on the several areas of the wider fellowship? If possible, ask men who have attended the meetings of the association, the state retreat, the state convention, the American Baptist Convention, and the Green Lake National Conference of American Baptist Men,

using as a basis for their talk, "What the Wider Fellowship Meant to Me."

Or, invite a layman to speak who has participated in some or all these areas of fellowship, asking him to stress fellowship in his talk.

Or, perhaps, use a few good slides on each of these areas of fellowship, again preferably having the commentary given by someone who has taken part in some of these.

Men are definitely hungry for fellowship or they would not join so many organizations looking for it. Don't be afraid of this subject. Go all out on this evening's program.

The Fellowship Chairman should, before the meeting, think about your own group—what is the fellowship temperature, warm or cool?

A few suggestions that have worked in other places, and may be just what you need, are: Have someone to greet them as they arrive. Secure badges, with names, especially first names, even though you think everyone knows everyone else. (These badges can be obtained from American Baptist Men at Valley Forge.) Have a time for introduction of new members or of guests, not just their name but something about them. One person might be responsible for this.

You probably have had a better idea of your own since you first started to read this paragraph.

The Growth Chairman should emphasize the following three types of growth:

**Physical growth**—Presumably this has been a dinner meeting. Some of the best fellowship is enjoyed around the table.

## Fellowship Opportunities

**Men's Luncheon**  
**American Baptist Convention**  
**Rochester, N.Y.**  
**June 4**

**National Conference**  
**American Baptist Men**  
**Green Lake, Wis.**  
**July 16-23**

**Numerical growth**—You might work with the fellowship chairman on the badges. Have extras with names of those who should be in the fellowship or occasional attenders. Have the men choose one of these, and then be responsible for his being there to wear it.

**Spiritual growth**—This whole evening should be a stimulant to spiritual growth. Further growth could be encouraged by having the program chairman or other chairmen use members whenever and wherever possible. By using their talents they will grow. Suggest outside reading of books which you have found helpful; also, our own denominational literature, such as *Missions* and *Crusader*. Point out definite articles that you have found interesting and stimulating. Ask someone to tell at the next meeting about an article which he read and found interesting in one of these periodicals.

The Action Chairman should be ready to do a good job of promotion on all these afore mentioned areas of wider fellowship in which all may participate. If the rest of the program has been all it should have been, your job is a cinch. On this one night let this portion of your report come after the program. Know the dates of each of these events and keep it before them. Have promotional material to hand out as it becomes available; especially, have a good supply on this particular evening. Follow up with registration blanks at appropriate times. You cannot finish this job on this one evening, but keep promoting until you have men from your group participating in each and every opportunity for fellowship.

### Program Outline

- Dinner.
- Reports by secretary, treasurer, and all chairmen.
- Devotions.
- Speaker's theme: "What the Wider Fellowship Has Meant to Me."
- Benediction by the fellowship chairman.

## Alternative Program

Invite men from a near-by fellowship to share the evening. Do everything possible to make it an evening of fellowship. Have a meeting of all chairmen to help plan the evening, each to be responsible in some way to express fellowship through his particular chairmanship. The speaker of the evening might come from this guest fellowship. Theme of message—fellowship, of course.

**Thought for the month**—There is not much fellowship with an empty chair.





## NEW YORK

### Missionaries Appointed

In an unusually moving service, six missionaries were commissioned in November for overseas work by the boards of the American Baptist Foreign Mission Societies. The group was unusual in that the couples were either related to American Baptist missionaries or had served overseas before.

Appointed at Buck Hill Falls, Pa., were the following: Rev. and Mrs. Frederick S. Downs, to India; Rev. and Mrs. Clifford M. Gilson, to Burma; and Rev. and Mrs. Frank E. Reynolds, to Thailand.

### Related to Missionaries

Mr. and Mrs. Downs are members of the Immanuel Baptist Church, Rochester, N.Y. Mr. Downs is the son of medical missionaries in Assam, India, Dr. and Mrs. E. S. Downs. Mrs. Downs is the daughter of an Army chaplain and the granddaughter of Presbyterian missionaries to China. The Downs' field of service in India is expected to be Assam.

Mr. Gilson is pastor of the First Baptist Church, Morris, Ill. Both he and Mrs. Gilson are children of former American Baptist missionaries. Mr. Gilson is the son of Rev. and Mrs. Frederick L. Gilson, former missionaries to India, now of Buffalo, N.Y., and the nephew of Rev. and Mrs. J. G. Gilson, Bengal-Orissa missionaries.

Mrs. Gilson is the daughter of Dr. and Mrs. Marlin D. Farnum, former Japan missionaries. Dr. Farnum, secretary for the three India fields for the Foreign Mission Societies, gave the commissioning prayer at the commissioning service. He and Mrs. Farnum were appointed to mission service the same year as Dr. and Mrs. E. S. Downs. Mr. and Mrs. Gilson have two daughters, Ruth Aline, three, and Lisbeth Ann, one.

Mr. and Mrs. Reynolds are members of the Memorial Baptist Church, Hartford, Conn. Mr. Reynolds served in Thailand three years as a short-term missionary, working with students. It was in Thailand that he and Mrs. Reynolds met and were married. Mrs. Reynolds, born in Thailand, is the former head teacher and dean of girls at Dara Academy, a school of the Church of Christ in Thailand.

### Round-the-World Report

"I often wondered during our trip, what could be done for the kingdom if we American Baptists had the devotion to Christ in our plenty that others have in their want." The general secretary of the Foreign Societies, Edward B. Willingham, posed this question in his report on a four-month trip around the world, from which he had returned shortly before the November meeting. He visited Russia, Poland, and Western Europe, and then saw American Baptist mission work in India, Burma, Thailand, Hong Kong, and Japan.

"I gained the sense that we in America are Rip Van Winkles," said Dr. Willingham. "The world is in revolution and we are having a good time sleeping. We are so busy with gadgets and organization, we have lost sight of the fact that man must be reconciled to God. That is the reason for our existence."

Speaking specifically of American Baptists, Dr. Willingham said that it had been "a world appeal that united us. We should keep a world emphasis; we must relate ourselves to the hunger and needs of mankind." And, he concluded, "may we be adequate for the challenging day to which God has called us."

### Special Guests

Special addresses were made by two outstanding Christian leaders, U Hla Bu, of Burma, and George W. Carpenter, New York secretary of the International Missionary Council.

Dr. Carpenter, a former American Baptist missionary to the Belgian Congo, interpreted the meaning of recent ecumenical meetings. He said that the conferences express a profound revelation of Christian understanding. "We are being stimulated in these meetings," he said, "by the exciting experience of real communication." He said the meetings also show a steadily growing involvement of Christians with each other, because Christians are coming to see that "in this task we all need each other."

Finally, Dr. Carpenter said that Christians are discovering that in the body of Christ all churches and all Christians are one. "Together we must serve in the ministry of reconciliation entrusted to us."

### Great Forces

Dr. Hla Bu, who was president of the former Judson College in Rangoon, said that nationalism, the resurgence of ancient religions, and communism are the three great forces in Asia. But he said that in all three God is at work. "The fact that people are being jolted out of old ways offers us a chance to tell the good news of the gospel."

LOUISE A. CATTAN



U Hla Bu (left), prominent Burma Baptist, with new missionaries appointed for overseas service. Missionaries are (from left): Rev. and Mrs. Frank E. Reynolds, Rev. and Mrs. Frederick S. Downs, Rev. and Mrs. C. H. Gilson



New members of foreign-mission boards chat at meeting in Buck Hill Falls, Pa. From left: V. E. Devadutt, New York; Mrs. Harry G. Ford, Vermont; Mrs. Paul Crosier, Ohio; Mrs. Truman Joiner, Idaho; E. F. Parks, Calif.



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## MEXICO

### B.J.A. Taken Seriously

The Mexican Baptist Convention has taken seriously the "Year of Evangelism" suggested by the Baptist Jubilee Advance in the United States of America. In the Federal District (corresponding to our District of Columbia), the eight Baptist churches united in a simultaneous evangelistic effort. The seminary students helped—in house-to-house calling, distribution of literature, and sale of Bibles and Testaments. Many "imported" ministers came from Texas and Northern Mexico.

Five weeks later, during the hot, rainy season, the churches outside the Federal Association had a campaign. Each preacher or seminary student was responsible for a church or mission and brought back enthusiastic reports of his campaign.

### Three-Hour Service

People were hungry for the opportunity to sing and pray and hear the gospel. One student pastor told of his experience: "When we had sung a dozen or more hymns with my accordion accompaniment, and I had preached for an hour, I said, 'Buenas noches.' They returned the greeting but made no move to go. 'No, brother, we don't want to go. Let's sing and pray a while longer; then you can preach another sermon.' I could not disappoint them; so while they sang and prayed, I rested and set my memory to work to recall things we had been learning in our classes. The serv-

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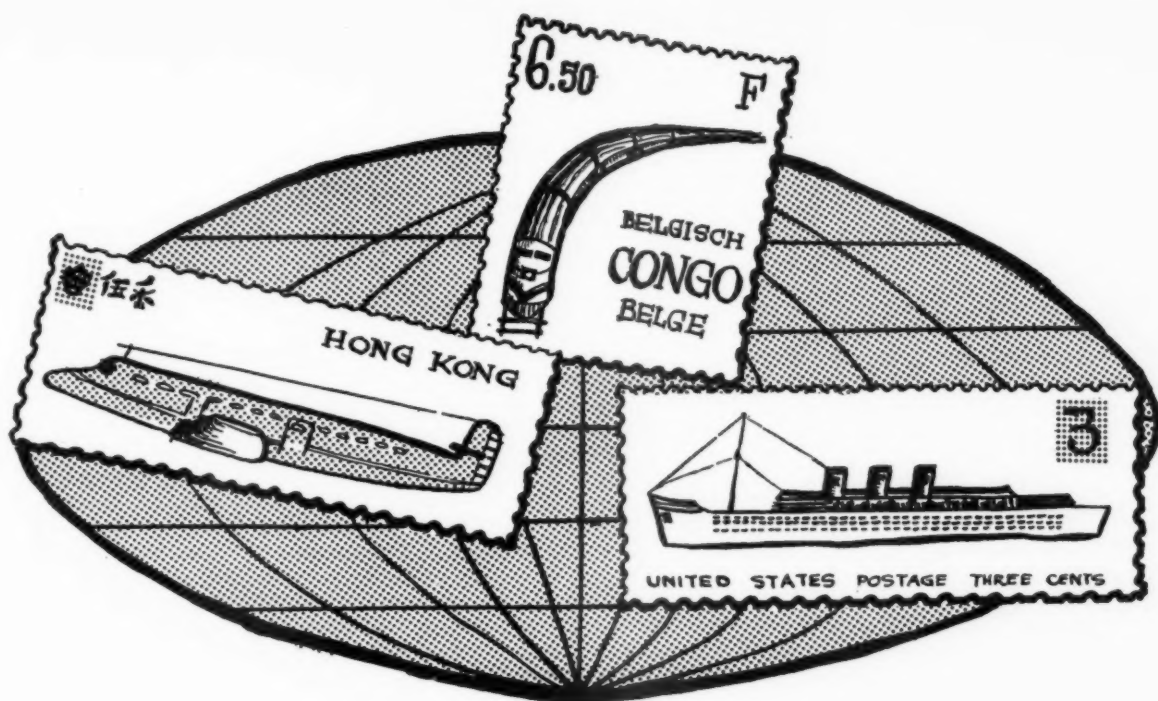
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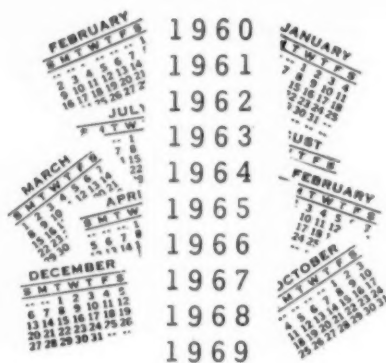
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ice that night lasted from eight to eleven o'clock."

## Professions of Faith

In one village, the priest rang the Roman Catholic church bell to advise the people not to go to the Protestant church, but it worked the opposite way, for it told them when it was time to go. In that Baptist church, with a membership of forty, there were 108 professions of faith.

The year of the Jubilee Advance was a real blessing to Mexico.

RENA BUTTON

## PUERTO RICO

### United Campaign

Puerto Rican Baptists are making an effort to adapt the five-year plan of the Baptist Jubilee Advance in evangelism and Christian stewardship. All the churches united in the fall of 1959 to reach new areas where the gospel is needed. The program included training institutes in various districts for the preparation of leaders, who later participated in a house-to-house visitation program. The churches mobilized their organizations in an all-out campaign.

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OSCAR RODRIGUEZ

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### Answers to Quiz on page 3

(1) Six. (2) Council on Christian Social Progress. (3) Herbert Gezork. (4) "Brethren, what shall we do?" (5) True. (6) Fifty-five million. (7) Dr. W. H. Hodges, Good Samaritan Hospital, Haiti. (8) Vincent G. Kling. (9) Pastor Paul. (10) Sixty-nine cents. (11) A vital, life-centered, life-giving Christianity. (12) The Lost Dimension, by Robert W. Towner. (13) Sixty per cent. (14) Haiti. (15) Seven million.

January, 1960



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By Frank A. Sharp

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Allendale Baptist Church, North Providence

### South Dakota

First Baptist Church, Ipswich  
First Baptist Church, Mitchell  
First Baptist Church, Pierre  
First Baptist Church, Watertown  
First Baptist Church, Vermillion  
Rosebud Valley Baptist Church, Rosebud Valley

### Vermont

First Baptist Church, Readsboro

### Washington

Cashmere Baptist Church, Cashmere  
First Baptist Church, Darrington  
Mount Zion Baptist Church, Seattle  
University Baptist Church, Seattle

### West Virginia

Lover's Leap Baptist Church, Ansted  
First Baptist Church, Auburn  
Zoar Baptist Church, Augusta  
Enon Baptist Church, Bristol  
Harmony Baptist Church, Burton  
Hill Top Baptist Church, Charleston  
Oakwood Baptist Church, Charleston  
Churchville Baptist Church, Churchville  
Willow Tree Baptist Church, Fairmont  
Hamlin Baptist Church, Hamlin  
Highlawn Baptist Church, Huntington  
Pea Ridge Baptist Church, Huntington  
Tucker Memorial Baptist Church, Huntington  
Independence Baptist Church, Independence  
Broad Run Baptist Church, Jane Lew  
Bethel Baptist Church, Kirby  
First Baptist Church, Madison  
Marmet Baptist Church, Marmet  
Matewan Baptist Church, Matewan  
Davis Baptist Church, Maysville  
First Baptist Church, Mullens  
South Parkersburg Church, Parkersburg  
Sunrise Baptist Church, Parkersburg

(Continued in next issue)

This year, 1960, the B.M.T.S. Alumnae Association celebrates its 50th anniversary. The alumnae are too widely scattered in their places of service all over the world for many of year as a constant group of young women enter B.M.T.S. for training, and graduate ready for service in the Church vocations.



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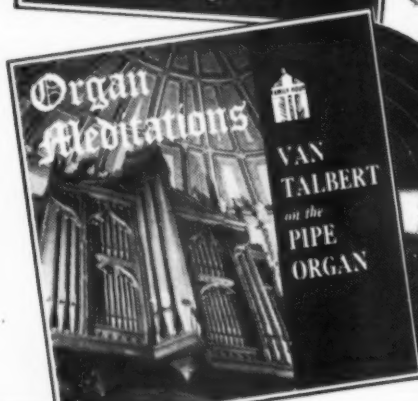
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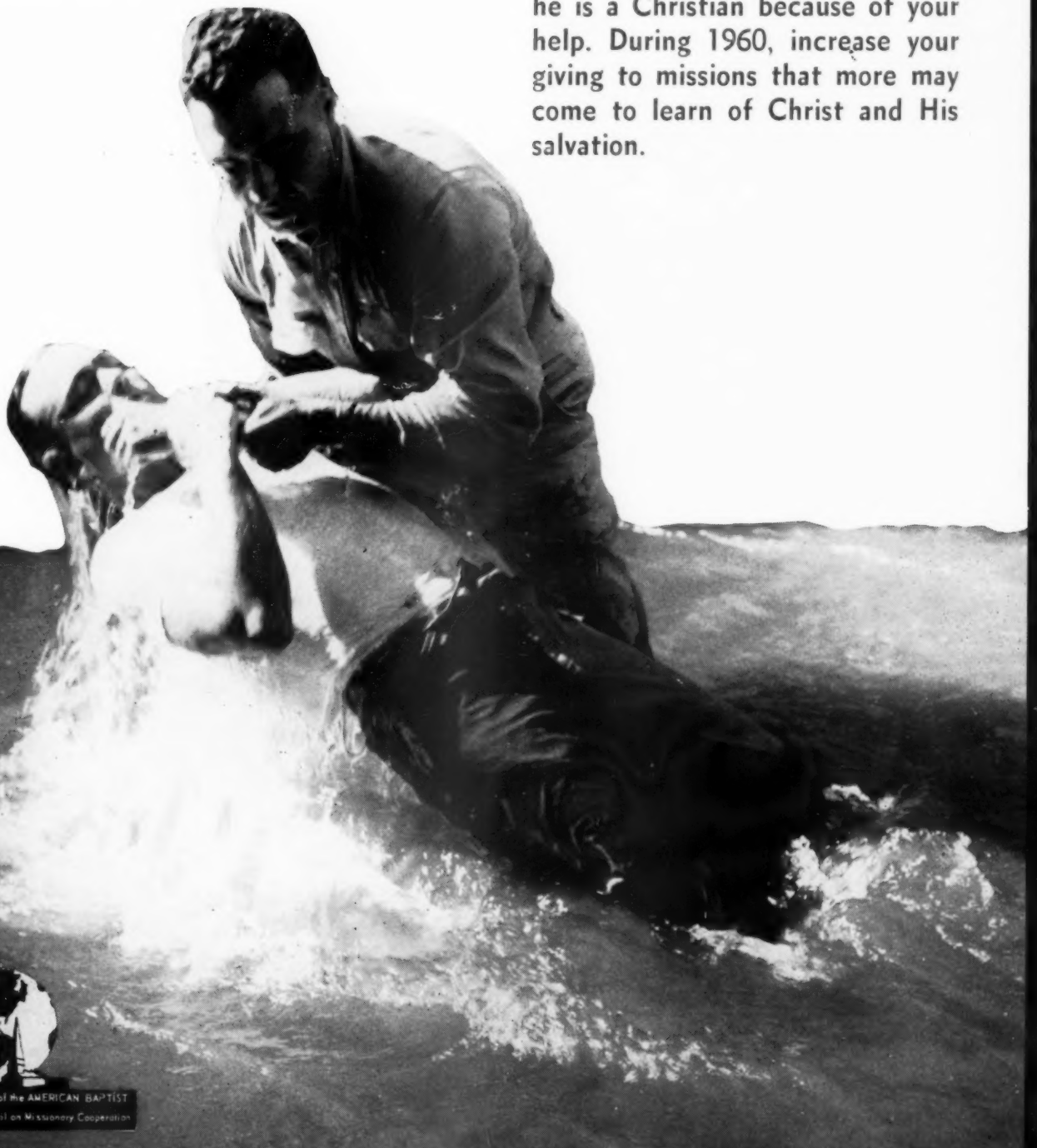
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